

LIVE JESUS IN OUR HEARTS

# SACRAMENTS AND GOD'S GRACE

TEACHER GUIDE

Michael T. Greene

**CHECK THIS OUT!**

To access the additional teaching resources for this course, go to [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).



saint mary's press

## Dedication

With gratitude to the communities of Saint Agnes Academy, Houston, and Incarnate Word High School, San Antonio.

–Michael T. Greene

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# INTRODUCTION

## Live Jesus in Our Hearts Series

Welcome to the Saint Mary's Press® Live Jesus in Our Hearts series. As a Lasallian (Christian Brothers) ministry, Saint Mary's Press is proud to claim the phrase long associated with the prayer of Saint John Baptist de La Salle as the title for this series. Besides being the patron saint for teachers, John Baptist de La Salle was a champion for the poor, a pioneer in educational practices, and a fierce proponent for connecting life with faith. These principles have guided the development of Live Jesus in Our Hearts, our second-generation high school series following the USCCB's Curriculum Framework for high school students.

## Key Features of the Series

Live Jesus in Our Hearts builds on the strengths of our previous series:

- Student books that engage and challenge young people with language and examples they can connect with and understand.
- Student books that are student-tested for easy navigation and maximum readability.
- Content that initiates meaningful conversations between teens and their peers, as well as teachers, mentors, and leaders in the Catholic faith community.
- Teacher guides that center on important understandings and essential questions about core elements of our faith.
- Learning experiences and projects that help students explore and develop skills that will enrich their faith, both now and on their future spiritual journey.

Building on these strengths, Live Jesus in Our Hearts has new features based on numerous hours of consulting and testing with students and teachers:

- A strong connection to young people's experience through short stories, contemporary images of young people in action, features that apply faith to life, and the reflections of real young people in each unit's focus question.
- An invitational, evangelizing approach that meets students where they are, whether they have years of Catholic formation or this is the first time they are in a Catholic school setting. This series encourages students to ask deep questions about Christian beliefs and incorporates regular inspirational quotes from Pope Francis.
- A strong and sequential connection between the teacher guide and student book driving the instruction, and covering the student book chapters in order.
- The use of Scripture as a primary source in every course. Students will read and interpret the meaning of biblical texts and discover how they provide the foundation—along with Sacred Tradition—for core Catholic beliefs.

- A contemporary, vibrant, colorful design that attracts young people and sparks their curiosity to see what the student book has to say. Charts, maps, and images throughout the student book provide focus and help to maintain student interest.
- New features in the student book that guide students to greater mastery of the content and deeper understanding:
  - unit and chapter focus questions to direct students' attention to the key themes in each unit and chapter
  - full-page visual reflections that offer students another way to grasp a chapter's key themes
  - Unit Highlights sections with graphic organizers that students can use to review their learning and prepare for quizzes and tests

## Overview of *Sacraments and God's Grace*

*Sacraments and God's Grace* is the first-semester, eleventh-grade course in the Live Jesus in Our Hearts series. Its purpose is to lead students toward a deeper understanding of the sacraments as a means to encountering the living Jesus. In order to take a fresh approach to the requirements of the Framework, the first unit of this course focuses on an introduction to the liturgy and the sacraments. In the second unit, the students will learn about two of the Sacraments of Christian Initiation—Baptism and Confirmation. In the third unit, students will explore the third Sacrament of Christian Initiation—the Eucharist. Not only will they learn about the Eucharist as the culmination of Christian initiation, but they will also discover the scriptural basis of the Eucharist, the structure and meaning of the liturgical celebration of the Eucharist, and how they can live the Eucharist in their everyday lives. The fourth unit explores the Sacraments of Healing—the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick. Students will have the opportunity to examine how we can encounter Jesus when we are in need of physical and spiritual healing. The fifth unit takes a deep dive into the Sacraments at the Service of Communion—the Sacrament of Holy Orders and the Sacrament of Matrimony. This course provides a strong scriptural background for all Seven Sacraments, as well as the opportunity to seek God's presence and guidance in these tangible moments of grace.

The five units in this course are:

- Unit 1: An Introduction to Liturgy and the Sacraments
- Unit 2: The Sacraments of Christian Initiation Part I
- Unit 3: The Sacraments of Christian Initiation Part II
- Unit 4: The Sacraments of Healing
- Unit 5: The Sacraments at the Service of Communion

In addition to covering all required Framework points, *Sacraments and God's Grace* also gives special attention to the encyclicals of Pope Francis as they relate to the mission of the Church today, exploring a different encyclical in each unit.

## Organization of the Teacher Guide

This teacher guide offers a path for teaching the core content of each unit of the student book. It incorporates important Understanding by Design™ principles, such as the use of enduring understandings and essential questions, targeted interactive learning experiences, and the use of both summative and formative assessments. These features lead the students to deeper comprehension of the enduring understandings for each unit and provide students the opportunities to demonstrate the knowledge and skills related to those enduring understandings.

Each unit in the teacher guide is divided into three basic parts: an overview, the learning experiences, and handouts.

### Overview

The overview provides a large picture of the whole unit and is intended to support efficient and effective lesson planning. It consists of the following elements:

- **Unit Summary** This feature provides a quick overview of the core concepts presented in the unit.
- **Learning Objectives** This organizational map outlines the key goals of the unit, the enduring understandings, the related essential questions, and the key knowledge and skills that the students will be able to demonstrate as an outcome of unit learning.
- **Vocabulary** This section offers a list of the vocabulary words that are highlighted and defined in the unit. The list is divided into three categories: terms for mastery, terms introduced for later mastery, and terms previously mastered or for general knowledge.
- **Student Book Chapters** This feature provides a quick reference to the student book chapters and Scripture readings that will be covered by the unit.
- **Suggested Path to Understanding** This section provides an overview of all the learning experiences offered for the unit and the various facets of understanding that are addressed in each:

**Explain**

Via generalizations or principles, provide justified and systematic accounts of phenomena, facts, and data; make insightful connections and provide illuminating examples or illustrations.

**Interpret**

Tell meaningful stories; offer apt translations; provide a revealing or personal historical dimension to ideas and events; make the object of understanding personal or accessible through images, anecdotes, analogies, and models.

**Apply**

Effectively use and adapt what we know in diverse and real contexts—we can “do” the subject.

**Perceive**

See and hear points of view through critical eyes and ears; see the big picture.

**Empathize**

Find value in what others might find odd, alien, or implausible; perceive sensitively on the basis of prior direct experience.



Show metacognitive awareness; perceive the personal style, prejudices, projections, and habits of mind that both shape and impede our own understanding; are aware of what we do not understand; reflect on the meaning of learning and experience.

It also notes the enduring understandings, essential questions, knowledge, and skills covered by each learning experience.

- **Additional Online Resources for Teaching This Unit** This feature serves as a reminder of the wealth of additional unit support material that is offered on the Saint Mary's Press website, at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
- **Assessing Student Understanding** This section highlights the options for assessment offered in the teacher guide and in the online resources.

## Learning Experiences

The enduring understandings for each unit are taught through the learning experiences. These learning experiences are engaging, interactive suggestions for covering content and concepts in ways that address the learning needs of the contemporary young person. The learning experiences can be revised to best fit your unique learning environment and should be the basis for preparing daily lesson plans. In general, each learning experience will take approximately one to two periods of class time. Each unit contains a similar process for learning:

- **Preassessment** Each unit opens with a learning experience option for pre-assessing what the students may already know about the unit topic. This will help to better target unit lesson planning to meet the unique needs of each class.
- **Final performance tasks** The second learning experience is always geared toward reviewing, ahead of time, the final performance task options (creative projects) available for the students. This takes place early in the unit, so the students can focus on the knowledge and skills they will use for the final performance task they choose. You will have to decide the number and kind of final performance tasks assigned for the course. Some teachers assign final performance tasks for most units; other teachers assign only one or two for each course.
- **Core learning experiences** The next learning experiences are directly related to teaching the enduring understandings of the unit. Each enduring understanding will have at least two, and possibly three, learning experiences that engage the students directly with the concepts related to that understanding.

## Handouts

The handouts in each unit are designed to complement the understandings and learning experiences of the unit. The handouts include a preassessment, a vocabulary list, final performance task options, rubrics for the final performance tasks, a unit test, and the core handouts used for the various learning experiences throughout the unit.

All the handouts in the teacher guide, including the unit tests, are available on the Saint Mary's Press website, at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments), as PDFs and Word documents for downloading, customizing, and printing.

## Appendices

Many of the chapters in the student book end with a full-page image of a work of religious art. These images are to be used as learning opportunities to engage the students in reflecting on the chapter, leading to deeper understanding of the content. But knowing how to “read” a work of art requires skill and practice! “Appendix 1: Leading Art Studies” contains two methods that will help the students engage with religious art.

Some of the learning experiences in the teacher guide make reference to specific teaching methods, such as think-pair-share or the whip-around. If you are unfamiliar with how to incorporate these teaching methods into your lessons, the resources in “Appendix 2: Methods Resources” explain what they are and how to use them.

## The Saint Mary’s Press Teacher Resources Website

In addition to the teacher guide and student book, the Live Jesus in Our Hearts series provides an extensive collection of online resources for each course to assist in guiding and supplementing the student learning. The online resources are presented by course and unit. You can find these resources at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) or by going to the Saint Mary’s Press website ([www.smp.org](http://www.smp.org)) and clicking on “Teacher Resources.” (Note: for security purposes, you will be asked to create an account the first time you access this site.) All of the following resources are available in formats that allow you to download and customize them according to your needs.

- **PowerPoint and Keynote Presentations** Two options are offered for PowerPoint or Keynote presentations. The first option provides supplemental presentations designed to explore unit-related topics at a deeper level. The second option provides chapter presentations that impart an overview of the key concepts within each chapter.
- **Web-Based Resources (Links)** Topic-specific web links offer the opportunity for further research or study on topics related to the unit content. These can be used as part of teacher preparation and background or as additional content for the students.
- **Reading Guides** Each unit includes a chapter-by-chapter reading guide created to assist the students with reading and study skills.
- **Tests and Quizzes** Quizzes and their answer keys are available for each chapter in the unit. The unit test and answer key from the teacher guide is also available, as well as a test bank with answer keys offering additional questions related to each unit. This allows teachers to design unit tests around the content they have focused on in individual classes.
- **Downloadable Handouts** All handouts found in the teacher guide are also offered online.
- **Digital Quizlets** If your students have access to tablets or laptops, we have created Quizlets for every chapter. Simply click on the link, and you can add the Quizlet to your own account to use with your students.

## Thank You

We thank you for choosing the Live Jesus in Our Hearts series and making this a part of your religion curriculum. We share a common goal: to form young people to be in relationship to Jesus Christ, while being religiously literate and living their faith in their everyday lives.

Please contact us if you ever have suggestions for how we might reach these goals in ever more effective ways. We constantly seek to improve all our products to meet your needs and the diverse needs of your students, and we value your knowledge and expertise. Email us at [smpress@smp.org](mailto:smpress@smp.org) to offer your feedback.

# UNIT 1

## An Introduction to Liturgy and the Sacraments

Why should the liturgy and sacraments matter to me?

### OVERVIEW

#### Unit Summary

This unit builds on the key understandings from the previous course on the Paschal Mystery. The students begin their exploration of the sacraments by studying how the Church's liturgy gives ultimate meaning and direction to our lives by enabling us to fully participate in the Paschal Mystery.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Articulate what the liturgy is and why it is important in the life of the Church, especially in terms of the celebration of the sacraments.	<b>USCCB Framework Sacraments as Privileged Encounters with Jesus Christ:</b> I.A.1,2,3.a–b, I.B.1–2, I.C.1–2; II.A.10.b, II.B.1.a.2, II.C.11.c, II.C.12, II.C.14–15; V.A.1–2, V.C.1–2, V.E

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The liturgy is the official, communal, and public worship of the Church.</p> <p>U2. Through the sacraments, we encounter Christ, and are given a door to the life of grace.</p>	<p>Q1. How can the liturgy bring me closer to God?</p> <p>Q2. How can the liturgy help me to grow spiritually?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The liturgy is the work of God in which we participate.</p> <p>K2. The Trinity is at work through the liturgy, especially through the person of Christ present in the assembly, the Scriptures, and in the Sacrament of the Eucharist.</p> <p>K3. The Liturgical Year provides a structure in which the Church celebrates the whole mystery of Christ, from Incarnation and birth, through his life, suffering, death, Resurrection and Ascension, to Pentecost.</p> <p>K4. All the diverse rites, in both the East and West, are legitimate expressions of the liturgy of the Universal Catholic Church.</p> <p>K5. The Eucharist is the sacrament we celebrate most frequently and the one that unites us in a special way with Christ and with others.</p> <p>K6. Symbols and rituals help us to encounter God's presence in the liturgy and sacraments.</p> <p>K7. The sacraments are a sign of God's life-giving presence in our lives.</p> <p>K8. The sacraments help us to see Jesus as a gift not only because of what he sacrificed for us but for how he continues to save us today through the Seven Sacraments.</p> <p>K9. The Paschal Mystery happened in history, but the saving power of Christ transcends all time.</p> <p>K10. Prayer is a reciprocal dialogue between God and humankind.</p>	<p>S1. Discover the structure of the liturgy and apply that knowledge by sharing with other students and assisting in answering questions until everyone has a full understanding of basic and important liturgical concepts.</p> <p>S2. Identify the seasons of the liturgical calendar and its purpose.</p> <p>S3. Discover how the Paschal Mystery unfolds as we celebrate the liturgy, particularly the Eucharist, over the course of the Liturgical Year.</p> <p>S4. Explain the significant role the Magisterium has in preserving the liturgy as the official, communal, and public worship of the Church.</p> <p>S5. Reflect on their experience of the Church and the liturgy.</p> <p>S6. Empathize with an author's viewpoint and apply the writing to their experience.</p> <p>S7. Apply their understanding of literature in order to consider its value at this point in their lives.</p> <p>S8. Interpret examples of events that can be described as liminal experiences and evaluate liminal, or threshold, experiences in their lives.</p> <p>S9. Explain how all the Church's liturgies are liminal experiences that have the potential to transform people's lives.</p> <p>S10. Identify the meaning of symbols and rituals in both secular and sacramental situations.</p> <p>S11. Name the Seven Sacraments and explain how they are efficacious signs of God's grace.</p> <p>S12. Explain the concept of redemption in both a secular and religious manner.</p> <p>S13. Apply their knowledge of redemption to explain the need for redemption individually and for the world.</p>



ACQUISITION <i>cont.</i>	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
	<p>S14. Reflect on their experiences with prayer.</p> <p>S15. Reflect on how prayer is essential to discovering how their experiences and choices shape who they are, and how prayer and reflection holds them to more fully participate in the worship of the Church.</p>

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 1 Vocabulary” (TX006758), on page 39, one for each student.

### Terms for Mastery

actual graces

*anamnesis*

Eastern Catholic Churches

Liturgical Year

liturgy

Liturgy of the Hours

redemption

ritual

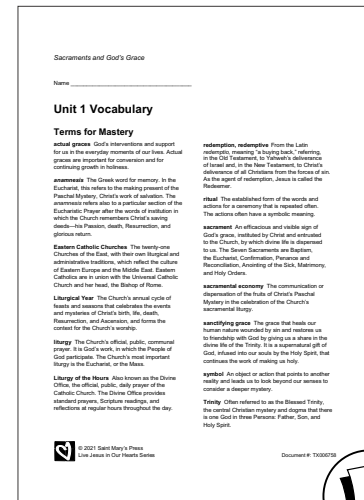
sacrament

sacramental economy

sanctifying grace

symbol

Trinity



TX006758

### Term Introduced for Later Mastery

ordained (ministries)

### Terms Previously Mastered or for General Knowledge


Magisterium

Paschal Mystery

prayer

Tradition

## Student Book Chapters

This unit draws on material from the *Sacraments and God's Grace* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

### Chapter 1: Liturgy (pp. 10–33)

- Article 1: What Is the Liturgy?
- Article 2: The Holy Trinity and the Liturgy
- Article 3: The Liturgical Year
- Article 4: Liturgical Rites and Traditions
- Article 5: Celebrating the Liturgy

### Chapter 2: Sacraments (pp. 34–61)

- Article 6: Symbols and Rituals
- Article 7: Sacraments: Sign and Mystery
  - Pre-read: John 2:1–11, 4:46–54, 5:1–15, 6:5–14, 6:16–24, 9:1–7, 11:1–45
- Article 8: Sacraments: Signs of Christ
- Article 9: Sacraments: Signs of Redemption
- Article 10: The Praying Church
  - Pre-read: Matthew 6:5–13

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 1 Preassessment” (TX006757), on pages 37–38
- handout “Unit 1 Vocabulary” (TX006758), on pages 39–40
- handout “Unit 1 Final Performance Task Options” (TX006772), on page 58
- handout “Unit 1 Final Performance Task Rubrics” (TX006773), on pages 59–60
- handout “Unit 1 Test” (TX006774), on pages 61–66
- handout “Unit 1 Test Answer Key” (TX006775), on page 67
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of the liturgy and sacraments. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

### UNIT 1

**Explain**

#### LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about the liturgy and sacraments to assist you in identifying key points to emphasize in this unit.

**Understand**

#### LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

### CHAPTER 1

**Explain**

#### LEARNING EXPERIENCE 3: The Structure of the Liturgy

Provide the students with an overview of the general structure of the Church’s liturgy. (U1, Q1, K1, K2, K3, S1)

**Perceive**

#### LEARNING EXPERIENCE 4: The Liturgical Year: Unfolding the Paschal Mystery

Guide the students in discovering how the Paschal Mystery unfolds as we celebrate the liturgy, particularly the Eucharist, over the course of the Liturgical Year. (U1, Q1, K1, K2, K3, S2, S3)

**Explain****LEARNING EXPERIENCE 5: The Church's Liturgy: God's Work through Human Hands**

Lead the students in exploring the role of the Magisterium in preserving the liturgy as the official, communal, and public worship of the Church. (U1, Q1, K1, K2, K3, K4, S4)

**CHAPTER 2****Apply****LEARNING EXPERIENCE 6: An Empty Church at Noon**

Lead the class in a discussion of the poem "An Empty Church at Noon." (U1, Q1, K1, K5, K6, S5, S6, S7)

**Apply****LEARNING EXPERIENCE 7: Identifying Symbols and Rituals**

Lead the students to discover the meaning of symbols and rituals as being integral to understanding the sacraments. (U2, Q2, K6, K7, S10)

**Explain****LEARNING EXPERIENCE 8: The Sacraments: Seven Ways of Experiencing Christ**

Lead the students through a brief overview of the Seven Sacraments, allowing them to review fundamental ideas as they approach a more in-depth study. (U2, Q2, K7, K8, S11)

**Empathize****LEARNING EXPERIENCE 9: The Meaning of Redemption: A Matter of Unconditional Love**

Lead the students to better understand our human need for redemption and our need of the sacraments as signs of redemption. (U2, Q2, K8, K9, S12, S13)

**Explain****LEARNING EXPERIENCE 10: The Praying Church**

Guide the students to a deeper understanding of why a regular experience of prayer, both personal and public, is essential to their meaningful celebration of the sacraments as fully conscious and active members of the assembly. (U2, Q2, K10, S15, S16)

# LEARNING EXPERIENCES

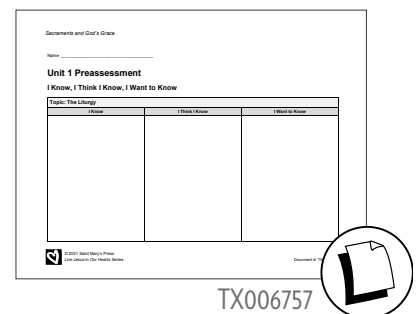
The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).

## Explain

### LEARNING EXPERIENCE 1 (Unit) Preassessment

**Preassess what the students already know about the liturgy and sacraments to assist you in identifying key points to emphasize in this unit.**

1. **Prepare** by photocopying or downloading and printing the handout “Unit 1 Preassessment” (TX006757), on pages 37–38, one for each student. Gather three sheets of newsprint, and write the following headings, one on each sheet: “I know,” “I think I know,” and “I want to know.” Hang the three sheets in three different areas of the classroom. You will also need several pairs of scissors and glue sticks.
2. **Introduce** the focus of this course: the sacraments. Acknowledge that the students have already learned a great deal about the sacraments from other religious studies courses, from sacramental preparation, and simply from attending a Catholic school and being a part of a Catholic parish. This preassessment experience will enable the students to articulate this prior knowledge and to identify what they are most interested in learning, both during this first unit and throughout the course.
3. **Distribute** the handout to the students. Explain that in the first column, they are to list things they already know about the liturgy. In the second column, they are to list things they think they know but perhaps are not 100 percent sure of, or that they know only partially or vaguely. In the third column, they are to list questions they have about the liturgy. Encourage the students to respond to each prompt carefully, based on their current understanding of the Church’s liturgy. To get the students started with an example, you may ask a student or two to share aloud a fact they know about the liturgy. Direct the students to answer candidly on their papers, and assure them that it is okay if they aren’t clear on various aspects of the liturgy at this point. Allow the students adequate time to write their responses.



The handout is titled "Unit 1 Preassessment" and "I Know, I Think I Know, I Want to Know". It features a table with three columns: "I Know", "I Think I Know", and "I Want to Know". The table is intended for students to write their responses. A small icon of a document with a large letter 'L' is visible in the bottom right corner of the form.

TX006757

4. **Instruct** the students to repeat the same process with the prompts about the sacraments. Again, remind them that it is okay if they are unsure of their knowledge about the sacraments. They should just do their best.
5. **Arrange** the students into pairs. Give the pairs about 5 minutes to compare their handouts. Invite them to notice commonalities among the items they listed, as well as any items that may appear in different columns on their handouts (i.e., what one student may know for certain, another student may know only partially or have a question about).
6. **Reconvene** the class as a large group, and discuss the handout briefly, soliciting a few examples of items for each of the three categories for both liturgy and sacraments. Be sure to affirm the students' prior knowledge, to correct any glaring inaccuracies that surface in the conversation, and to encourage their intellectual curiosity in posing questions.
7. **Distribute** the scissors and glue sticks. Direct the students to cut apart the three columns of their handouts for both liturgy and sacraments, and to glue each section to the appropriately labeled sheet of newsprint in the classroom. Keep these posters displayed for the duration of the unit, referring to them when incomplete knowledge is expanded and/or clarified and when the students' questions are addressed. You may want to refer back to these posters at the conclusion of the unit as well, to help the students synthesize their learning.

### TEACHER NOTE

To extend this learning experience, type all of the "I want to know" items into a Google Doc (or other cloud-based platform) that the students can both view and edit. As you proceed through the unit, encourage (or perhaps require) the students to visit this document online and answer some of these questions, either their own questions or those of their classmates. Because Google Docs tracks editing by user, you will be able to clearly view each student's contributions to this digital conversation.

## Understand

LEARNING EXPERIENCE 2 (Unit)  
Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- 1. Prepare** by photocopying or downloading and printing the handouts “Unit 1 Final Performance Task Options” (TX006772), on page 58, and “Unit 1 Final Performance Task Rubrics” (TX006773), on pages 59–60, one of each for each student.
- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
- 3. Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - Both options may be completed either alone or with a partner.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
  - Note that both options are not intended to be comprehensive looks at the Seven Sacraments. That is beyond the scope of this course. Rather, they focus only on topics discussed in this unit.
- 4. Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

## TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

- 5. Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

## TEACHER NOTE

Time permitting, allow the students to share their final performance tasks (either formally or informally) with their classmates on the due date. If many students have selected option 2, you can allow the students to take turns sharing their PowerPoint presentations.

Sacraments and God's Grace

Name \_\_\_\_\_

**Unit 1 Final Performance Task Options**

The following is a list of enduring understandings from unit 1. They should appear in this final performance task so your teacher can assess whether you learned the most essential content.

- The Eucharist is the official, communal, and public worship of the Church.
- Through the sacraments, we encounter Christ and are given a share in the life of grace.

**Option 1: Lesson Plan on the Sacraments for Seventh-Grade Students**

Write a lesson plan for seventh graders that will provide them with an overview of each of the Seven Sacraments. Keep the language simple, and include activities to keep young students' attention. Include each of the following elements in your lesson plan:

- Name the sacrament and the category of sacraments to which it belongs.
- Explain its purpose.
- Explain the symbols and rituals used for the sacrament.
- Explain how this sacrament relates to Christ's life.
- Explain how Christ works in the Church through this sacrament.

**Option 2: A PowerPoint Presentation on the Liturgical Calendar**

Create a PowerPoint presentation explaining how and why the Church's liturgical calendar celebrates the Paschal Mystery over the course of the liturgical year.

Your presentation should include the following:

- the enduring understanding that applies to the liturgy
- how celebrating different liturgical seasons helps the Christian community to connect with different aspects of the Paschal Mystery
- how "liturgical time" is different from the calendar year
- how the liturgical year, as each day and feast is celebrated, brings the past into the present moment, and connects us with future hope

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Unit 1: Jesus in Our Hearts Series

Document #: TX006772

TX006772

Sacraments and God's Grace

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**Unit 1 Final Performance Task Rubrics**

Category	Option 1			
	4	3	2	1
Content knowledge	Student demonstrates a deep understanding of the sacraments and their relationship to the Church and Christ's life.	Student demonstrates a solid understanding of the sacraments and their relationship to the Church and Christ's life.	Student demonstrates a basic understanding of the sacraments and their relationship to the Church and Christ's life.	Student demonstrates a limited understanding of the sacraments and their relationship to the Church and Christ's life.
Communication skills	Student communicates clearly and effectively, using appropriate language and symbols to explain the sacraments.	Student communicates clearly and effectively, using appropriate language and symbols to explain the sacraments.	Student communicates clearly and effectively, using appropriate language and symbols to explain the sacraments.	Student communicates clearly and effectively, using appropriate language and symbols to explain the sacraments.
Application of knowledge	Student applies knowledge of the sacraments to real-world situations, demonstrating a deep understanding of their meaning and purpose.	Student applies knowledge of the sacraments to real-world situations, demonstrating a solid understanding of their meaning and purpose.	Student applies knowledge of the sacraments to real-world situations, demonstrating a basic understanding of their meaning and purpose.	Student applies knowledge of the sacraments to real-world situations, demonstrating a limited understanding of their meaning and purpose.
Collaboration skills	Student collaborates effectively with others, demonstrating a deep understanding of the sacraments and their relationship to the Church and Christ's life.	Student collaborates effectively with others, demonstrating a solid understanding of the sacraments and their relationship to the Church and Christ's life.	Student collaborates effectively with others, demonstrating a basic understanding of the sacraments and their relationship to the Church and Christ's life.	Student collaborates effectively with others, demonstrating a limited understanding of the sacraments and their relationship to the Church and Christ's life.

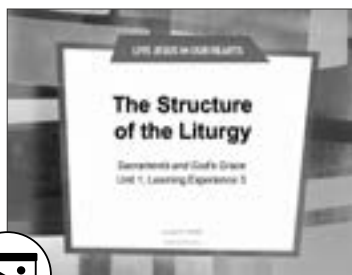
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TX006773



Articles 1-2



TX006841

### Explain

#### LEARNING EXPERIENCE 3 (Chapter 1)

### The Structure of the Liturgy

Provide the students with an overview of the general structure of the Church's liturgy. (U1, Q1, K1, K2, K3, S1)

1. **Prepare** by ensuring that all the students have read articles 1 and 2 in the student book prior to this learning experience. Download the PowerPoint presentation "Learning Experience 3: The Structure of the Liturgy" (TX006841), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
2. **Show** the PowerPoint presentation, asking the students to take notes as they watch. This presentation covers basic and important liturgical concepts.
3. **Invite** the students to form pairs and to share with each other what they heard. Then each pair should write one important thing they learned and one question. Ask each pair to present what they learned and their question. When a question is raised that has not yet been answered, invite any student that knows the answer to respond. Make sure the questions are answered correctly and completely.

### TEACHER NOTE

The PowerPoint presentation includes teacher notes. These notes are intended as explanations, expansions, or applications of the material being presented. If you are unable to show the PowerPoint presentation, an option would be to print out the notes and review them with the students.

### Perceive

#### LEARNING EXPERIENCE 4 (Chapter 1)

### The Liturgical Year: Unfolding the Paschal Mystery

Guide the students in discovering how the Paschal Mystery unfolds as we celebrate the liturgy, particularly the Eucharist, over the course of the Liturgical Year. (U1, Q1, K1, K2, K3, S2, S3)



Article 3

1. **Prepare** by ensuring that all the students have read article 3 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout "The Liturgical Year: Unfolding the Paschal Mystery" (TX006759), on page 41, one for each student. Write the following question on the board:
  - What is the liturgical calendar, and what is its purpose?





5. **Conclude** by asking the following questions:

- Is the beginning of the Liturgical Year the same as the beginning of a calendar year? Why?
- If every Sunday celebrates the full Paschal Mystery, why do we need different seasons and feast days?
- Is it possible that you might connect better with some liturgical seasons or feast days than others depending on what is going on in your life at a given time?

## TEACHER NOTE

One good way to assign topics is to write topics on slips of paper and have each small group draw a topic from a container. Instruct the groups to research the topic they received, using article 3 in the student book and any other resource you may choose to make available. A large copy of the liturgical calendar would be useful for the students to refer to during their presentations.

## Explain

## LEARNING EXPERIENCE 5 (Chapter 1)

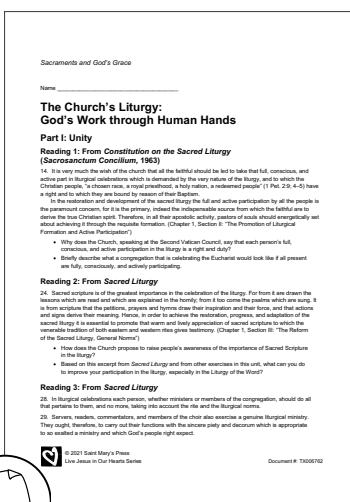
## The Church's Liturgy: God's Work through Human Hands

Lead the students in exploring the role of the Magisterium in preserving the liturgy as the official, communal, and public worship of the Church. (U1, Q1, K1, K2, K3, K4, S4)

1. **Prepare** by ensuring that all the students have read article 4 in the student book prior to this learning experience. Photocopy or download and print the handout "The Church's Liturgy: God's Work through Human Hands" (TX006762), on pages 44–45, one for each student.
2. **Distribute** the handout to each student, and instruct the students that they will need a sheet of paper or their notebook to record their answers. Ask the students to carefully read the excerpts from primary Church documents on the liturgy from the handout and then answer the questions that follow each selection.
3. **Invite** the students, after they have finished writing, to meet in pairs to discuss their answers. Then have each pair join with another pair to compose a group answer for each question. Instruct each group to appoint a leader who will share the group's ideas with the class.
4. **Summarize** the group sharing by repeating some of the more important student insights.



Article 4



TX006762

## Apply

## LEARNING EXPERIENCE 6 (Chapter 1)

## An Empty Church at Noon

Lead the class in a discussion of the poem “An Empty Church at Noon.” (U1, Q1, K1, K5, K6, S5, S6, S7)

- 1. Prepare** by ensuring that all the students have read article 5 in the student book prior to this learning experience. Photocopy or download and print the handouts “An Empty Church at Noon” (TX006763), on page 46, and “An Empty Church at Noon’ Questions” (TX006764), on pages 47–48, one of each for each student.
- 2. Arrange** the students into small groups of three or four, and then distribute the handouts. Ask each small group to choose a group leader, and a scribe to take notes on the discussion. You will lead the students in an examination of their experience of the liturgy, using the poem “An Empty Church at Noon” as a catalyst for discussion.
- 3. Provide** the following background information, using these or similar words:
  - In this exercise, you are asked to do essentially three things: listen to a poem, discuss the poem with your group, and then reflect on your own experience of the Church and the liturgy. In the poem “An Empty Church at Noon,” the speaker scrutinizes a church and liturgical objects inside. After discussing the poem, you will have an opportunity to describe your experience of the liturgy and consider its value at this point in your life.

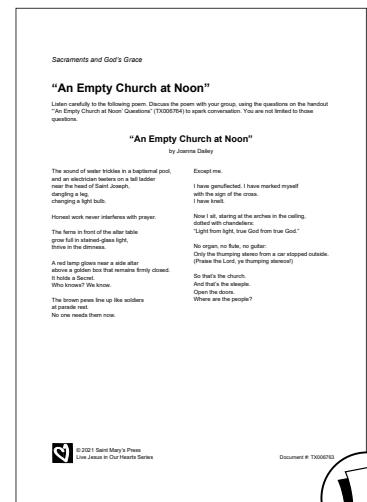
## TEACHER NOTE

Teenagers sometimes find it difficult to relate to the Church’s liturgy for a variety of reasons. This discussion is intended to awaken in the students an appreciation for the Church’s challenge and responsibility to nurture the living faith of the Catholic community and to draw new members into the Church. By listening to one another’s stories, rather than focusing solely on structures and institutions, the students can experience themselves as the Church and eventually take greater interest in and responsibility for the liturgy.

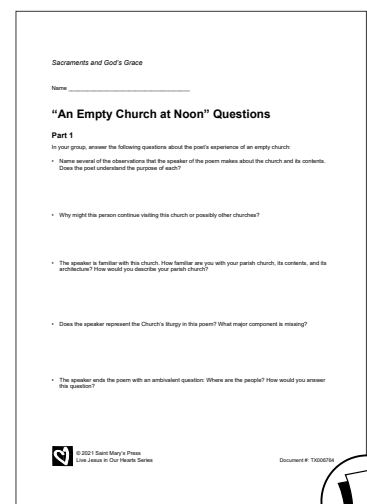
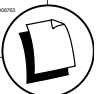
- 4. Read** aloud the poem “An Empty Church at Noon,” or invite a volunteer to read it. If you choose a volunteer, be sure to give them a copy of the poem in advance to practice reading.
- 5. Invite** each small group to discuss the poem together using the questions on the handout “An Empty Church at Noon’ Questions” as a guide. Ask one member of the group to prepare a summary of the group’s conversation.



Article 5



TX006763



TX006764



## Sacraments and God's Grace

Name \_\_\_\_\_

## Using the Whip-Around Method

## A Quick and Participative Assessment Tool

The whip-around, as described here, is based on a technique developed by Jack Canfield, PhD, which is designed to provide a quick assessment of what students have learned in a class period or segment of a class. The technique serves several functions: helping students to recall significant facts, allowing student comments to serve as review for the rest of the class, and, as an active learning event, setting students to awareness and getting their minds in gear. The idea is to call on every student, in random order, to answer a question (or short series of questions), making sure every student has a chance to respond.

## The Process

At the end of a class or information session (or when changing the topic or activity in a lesson), each student is asked to quickly respond to one of these prompts:

1. State one thing that they have just learned.
2. Answer one of these questions written on the board. (The teacher chooses the question, but the students respond in pairs for all three.)
3. Name one question or concern they have about the content. One student answers, then the question is skipped to the next student (the teacher calls on another student at random), and then the next, until all the students have had the opportunity to respond. It's that simple.

The following hints may prove helpful as you begin:

- Have the students write down responses to the prompts in advance, so that the more introverted students will be able to read their answers.
- It is always good to allow students the option to "pass." This is a technique designed to keep all the students engaged.

## The Rules

1. The answers must be short.
2. Everyone should respond as quickly as possible.
3. All answers are accepted.
4. Everyone participates.
5. No "factual" comments about other people's statements (except when the teacher corrects factual errors; otherwise, even the teacher should not comment).
6. Whip-around should happen before changing topics, before breaks, or at the end of class.

## Response Guide

You might want to provide a chart with the following response options when you first use the method. After the first three or four times, this will likely not be needed anymore. Be sure, though, students will be able to whip around the room in just a few minutes.

- I learned . . .
- I was reminded of . . .
- I was surprised to learn that . . .
- I had (an emotional response is given) because I now know . . .
- This makes me conclude . . .
- I discovered that . . .
- I remember that . . .
- "Pass" with a reason for an answer or comment.
- "Thumbs up" as someone else's comment (with an addition of my own).

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6. **Ask** the group leaders, after adequate time for discussion, to relay to the class the most important ideas each small group discussed.
7. **Conclude** the discussion of the poem by making sure the class understands that it is intended to stir imagination and to begin conversation. After reading the poem, we can hardly avoid asking ourselves, "What does the liturgy mean to me?"
8. **Invite** the small groups to now discuss the second set of questions on the handout. Remind the students that they should not dwell on negative experiences, but that they may certainly discuss those as well as positive experiences.
9. **Allow** adequate time for discussion, and quickly go around the class, asking each student to name one significant experience of the liturgy. A whip-around would work well here. Be sure to give the students the option to pass if they so choose.

## TEACHER NOTE

For more detailed information on the whip-around method, see the resource "Using the Whip-Around Method" (TX006761), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) and in the Methods Resources appendix, on page 297.

## Sacraments and God's Grace

Name \_\_\_\_\_

## Chapter 1 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What season follows Lent in the Liturgical Year?  
a. Pentecost  
b. Advent  
c. Easter Triduum  
d. Ordinary Time
2. Which option best defines the word *liturgy*?  
a. the Church's official, public, communal prayer  
b. just the sacraments  
c. the Christian ceremony commemorating the Last Supper  
d. a religious ceremony or ritual regarded as inspiring divine grace
3. Which of the following is the feast day that celebrates the visit of the Magi to the infant Jesus and the Revelation of the Star to the Wise?  
a. Easter  
b. Advent  
c. Christmas  
d. Epiphany
4. Which of the following means "to hand on," and refers to the process of passing on the Gospel message?  
a. ministry  
b. evangelization  
c. Tradition  
d. Heresy
5. Which of the following is the Church's living teaching office, which consists of all the bishops, in communion with the Pope?  
a. Magisterium  
b. College of Bishops  
c. papal council  
d. none of the above

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10. **Conclude** by asking the students the following questions:

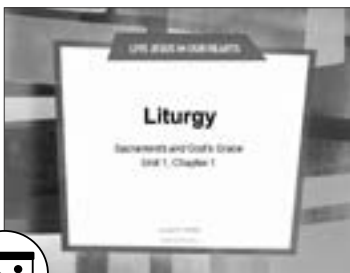
- How important is the liturgy in your life?
- How important is the liturgy in the life of the Church?

## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 1 quiz (TX006859), do so now, before moving on to chapter 2. (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

## TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 1 Overview: Liturgy" (TX006839) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).



TX006839

## Apply

## LEARNING EXPERIENCE 7 (Chapter 2)

## Identifying Symbols and Rituals

Lead the students to discover the meaning of symbols and rituals as being integral to understanding the sacraments. (U2, Q2, K6, K7, S10)

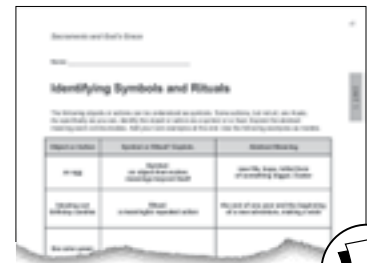
- 1. Prepare** by ensuring that all the students have read article 6 in the student book prior to this learning experience. Photocopy or download and print the handouts “Identifying Symbols and Rituals” (TX006765), on pages 49–50, and “Describing Symbols and Rituals” (TX006767), on page 52, one of each for each student.
- 2. Provide** the following instructions, also explaining that the students may work alone, in pairs, or in small groups of three or four:
  - This learning experience focuses on the importance of symbols and rituals to the celebration of the sacraments. Symbols and rituals give us ways of understanding abstract and often complex ideas.
  - We will do an exercise that has two parts. In the first part, you will identify objects or actions as either symbols or rituals. You may also add other examples that you can recall. In the second part, you will define *symbol* and *ritual* more precisely so that you can better understand their importance to the Church’s worship, especially the celebrations of the sacraments.
- 3. Distribute** the handout “Identifying Symbols and Rituals.” Instruct the students to work on it quickly, allowing them 5 to 10 minutes to complete the handout.
- 4. Choose** several students to read their answers aloud after all have finished the handout. Invite the students to read the examples of symbols or rituals they added, along with their explanations of what they mean. After this exercise, if the students have worked in groups, they should return to their usual seating arrangement.

## TEACHER NOTE

As each group presents, check the handout “Identifying Symbols and Rituals Answer Key” (TX006766), on page 51. This provides you with some basic points each group should cover.



Article 6



TX006765



TX006767

Sacraments and God's Grace

**Identifying Symbols and Rituals Answer Key**

Object or Action	Symbol or Ritual?	Abstract Meaning
an egg	Symbol an object that symbolizes meanings beyond itself	new life, hope, initial form of something bigger, Easter
blowing out birthday candles	Ritual a meaningful repeated action	the end of one year and the beginning of a new adventure, making a wish
the color green	Symbol	growth, nature
a wedding ring	Symbol	commitment, unity, marriage
around fire to the state fair	Ritual	celebration or tradition
a cheer	Symbol	movement forward, cheering, rallying
a lion	Symbol	strength, nobility, power
laying hands on a person	Ritual	the presence of the Holy Spirit, comfort, trust
wind	Symbol	change, spiritual presence
walking	Ritual	solidarity, moving forward, the journey of life
Answers will vary.		
Answers will vary.		

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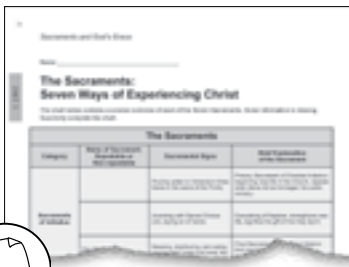
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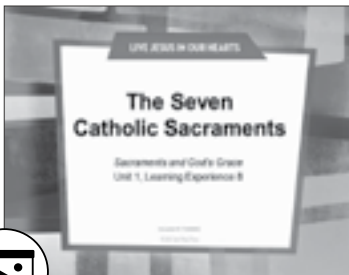




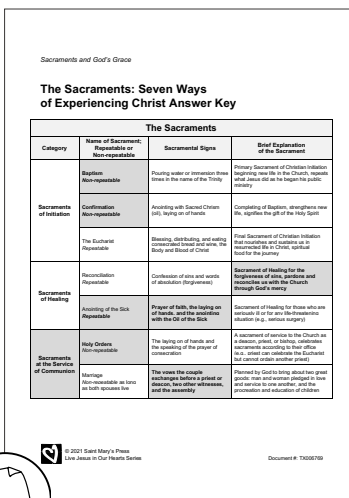
Articles 7-8



TX006768



TX006842



TX006769

- Distribute** a copy of the handout “Describing Symbols and Rituals” to each student. Invite one student to read the brief description of symbols and rituals aloud to the class. After the student has finished reading, ask the students whether anyone has a specific question (other than the questions on the handout). Consider inviting other students to answer the questions if they know the answers.
- Instruct** the students to answer the questions on the handout. Then invite individual student volunteers to share their answers to the questions with the class. Make additions or corrections as needed. Conclude by inviting the students to ask any further questions they might have.

### Explain

## LEARNING EXPERIENCE 8 (Chapter 2)

### The Sacraments: Seven Ways of Experiencing Christ

Lead the students through a brief overview of the Seven Sacraments, allowing them to review fundamental ideas as they approach a more in-depth study. (U2, Q2, K7, K8, S11)

- Prepare** by ensuring that all the students have read articles 7 and 8 in the student book prior to this learning experience. Photocopy or download and print the handout “The Sacraments: Seven Ways of Experiencing Christ” (TX006768), on page 54, one for each student. Also download the PowerPoint presentation “Learning Experience 8: The Seven Catholic Sacraments” (TX006842), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
- Distribute** the handout.
- Show** the PowerPoint presentation. Then lead the students through the handout, one sacrament at a time. Call for volunteers to read the information provided. Then ask other students to offer answers for the missing information. Repeat the answers succinctly so that the students can fill in the information and use this handout as a quick reference guide in the future.

### TEACHER NOTE

As each group presents, check the handout “The Sacraments: Seven Ways of Experiencing Christ Answer Key” (TX006769), on page 55. This provides you with the basic points the students should cover.

4. **Direct** the students to take notes. Conclude with the following points:

- Now you have a helpful overview of the Seven Sacraments of the Church. As we approach a more detailed study of the sacraments, you will be able to use this chart in the same way a contractor uses a blueprint to construct a building. Keep this chart so that you can refer to it when you need a quick reference.
- As we move forward, remember the following ideas. You should take notes.
  - Jesus Christ is the primary sacrament. The Seven Sacraments originate in Christ and all convey his presence.
  - Because the sacraments actually make Christ present to us, God's redemptive love is made visible through our participation in the sacraments.
  - We celebrate the sacraments because they are efficacious signs of grace. That means they really work; they have a real and positive effect on us, making us holy and freeing us from sin.
  - Grace isn't something that you "get," but a relationship that God enables us to develop with him.



## LEARNING EXPERIENCE 9 (Chapter 2)

# The Meaning of Redemption: A Matter of Unconditional Love

Lead the students to better understand our human need for redemption and our need of the sacraments as signs of redemption. (U2, Q2, K8, K9, S12, S13)

1. **Prepare** by ensuring that all the students have read article 9 in the student book prior to this learning experience. Photocopy or download and print the handouts "The Meaning of Redemption: A Matter of Unconditional Love (Part 1)" (TX006770), on page 56, and "The Meaning of Redemption: A Matter of Unconditional Love (Part 2)" (TX006771), on page 57, one of each for each student. Be sure to collect several different kinds of coupons, lottery tickets, or any type of voucher or claim ticket, and have them available for the students to look at.

2. **Display** to the class the redemption coupons you have brought, and begin a discussion with this prompt:

- What does *redeem* mean?

Briefly discuss what can be redeemed with the various kinds of coupons and vouchers you brought. Read the following sentences that all use a form of the word *redeem*:



Article 9



Sacraments and God's Grace

Name: \_\_\_\_\_

**The Meaning of Redemption:  
A Matter of Unconditional Love (Part 1)**

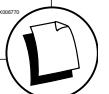
The following survey provides an opportunity for you to identify some areas of your life that you feel you need help to improve. Part 1 of this exercise is strictly personal; however, your reflections will help you with the group exercise that follows in part 2. Please check each item in the box that best describes how you feel about each statement.

I need help with . . .	Strongly Disagree	Disagree	Unsure	Agree	Strongly Agree
believing that I am an intelligent person					
doing my best in school					
expressing myself clearly					
making friends					
gaining respect from my peers					
gaining respect from adults					
feeling good about my appearance					
showing my love and affection to others					
liking myself					
treating my friends better					
respecting my body					
dealing with sexual issues					
treating people					
loving others as they deserve					
depending on God more for help					

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TX006770



Sacraments and God's Grace

Name: \_\_\_\_\_

**The Meaning of Redemption:  
A Matter of Unconditional Love (Part 2)**

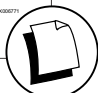
Discuss the following questions:

- Do you believe that love is getting ground in our time? Give evidence for your answer.
- Describe anything you have experienced or read about that you believe has edified or conformed to self-love or selfishness.
- Describe anything you have experienced or read about that has nurtured love or faithfulness.
- If Jesus were in this room, telling you to request anything you need to make the world a more loving and faithful place, what would you ask for?
- Do you think we need God's presence and help to positively change the world?
- Do you think that you are in need of redemption? Explain. (Do not feel obliged to share personal information.)

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- Here are some common examples of the way we use the word *redeem*:
  - The exciting ending partially *redeemed* what was otherwise a boring movie.
  - He is working on *redeeming* his reputation.
  - You can *redeem* this coupon at any store that accepts credit cards.
  - This voucher can be *redeemed* for a free meal at several restaurants.
  - The company *redeemed* some of its stock.

Invite the students to answer the following question:

- Can you think of other ways this word is used?

By the end of this brief exercise, make sure the students know that the word *redeem* literally means “to buy back” something. If a student says, “Jesus redeemed us,” invite the students to ponder this question:

- How is the notion that Jesus redeemed us similar to or different from other ways the word *redeem* is used?

Briefly sum up the students’ most insightful comments, and be sure to include the following point:

- Jesus redeems us to bring us back into a graced relationship with God, freed from the burden of sin.

3. **Distribute** the handouts. Use this exercise to guide the students to become more conscious of the human need for redemption. Have the students complete part 1 in silence. Consider playing instrumental music as they work. You can have them complete part 2 as a class or in small groups.
4. **Comment** on part 1, after the students have completed it, using these or similar words:
  - If you agreed or strongly agreed with a number of these items, you are like most people. This brief exercise helps to remind us that none of us is self-sufficient; we are all in need of redemption. Now we will discuss the questions in part 2 of the exercise as a class (or in small groups).
5. **Conclude** the discussion by asking the students the following questions:
  - Do you believe our world is in need of redemption?
  - Do you believe you need redemption?

Continue in these or similar words:

- We profess that Jesus continues to be with us, to walk with us on the journey of life, through the sacraments. In faith, we believe that Jesus has redeemed us through our Baptism. And we also believe that Jesus’ presence and unconditional love continues to redeem us in the Eucharist. Finally, in faith we also believe that Christ will redeem us and carry us to our eternal home.



## Explain

### LEARNING EXPERIENCE 10 (Chapter 2)

## The Praying Church

Guide the students to a deeper understanding of why a regular experience of prayer, both personal and public, is essential to their meaningful celebration of the sacraments as fully conscious and active members of the assembly. (U2, Q2, K10, S15, S16)

1. **Prepare** by ensuring that all the students have read article 10 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Have a sheet of newsprint and marker available for each student or each pair of students.
2. **Direct** the students to take out their notebooks or a sheet of paper. Tell them to reflect on and write about one or two of their earliest memories of prayer, or about first learning to pray. Allow the students about 5 minutes to reflect. You may enhance the reflective mood by playing soft instrumental music.
3. **Invite** all the students who wish to share, to describe the experiences they reflected on. The students may choose to read what they wrote or to speak extemporaneously. After the students have shared, ask them whether their parents or guardians encouraged them to make a regular practice of prayer in the morning, before meals, at bedtime, or on a regular basis.
4. **Conclude** this discussion by sharing the following points:
  - Regular reflection and prayer are essential for discovering how our experiences and choices shape who we are.
  - Prayer and reflection help us to more consciously and fully participate in the public, communal worship of the Church because we are better able to bring ourselves and our stories to the liturgy.
5. **Write** the following topics on slips of paper and place them in a container so that the students can draw topics randomly. You may have the students work individually or in pairs.
  - The Liturgy of the Hours
  - Popular Piety
  - Prayers of Blessing and Adoration
  - Prayers of Petition
  - Prayers of Intercession
  - Prayers of Thanksgiving
  - Prayers of Praise
  - Vocal Prayer
  - Mental Prayer and Meditation
  - Contemplative Prayer



Article 10



6. **Distribute** to each student or pair of students a marker and a sheet of newsprint on which to write an outline for a presentation. Then offer the following instructions:

- You will find your assigned topic in article 10 in the student book. Take careful notes so that you will be prepared to teach your topic to the class. You have about 10 minutes to prepare. Be sure to inform the class if your topic happens to be a form or an expression of prayer, and provide at least one brief example of that form or expression. You may begin now.

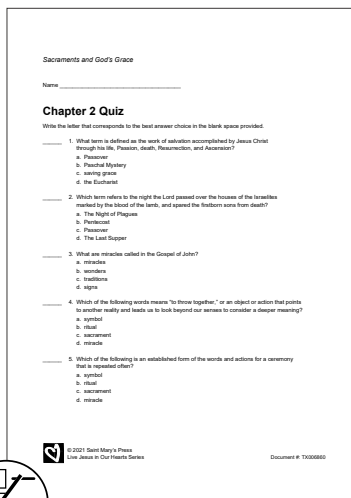
When the students have finished working, have them present the topics in the order they are listed in step 6 of this learning experience. Invite student comments and questions after all the topics have been presented.

7. **Conclude** with the “Prayer of Abandonment,” by Charles de Foucauld. This is a vocal prayer that includes petition, thanksgiving, and blessing. It is meaningful because it is the expression of ultimate confidence in God by a man who was martyred protecting people he was ministering to in Algeria. He was beatified by Pope Benedict XVI.

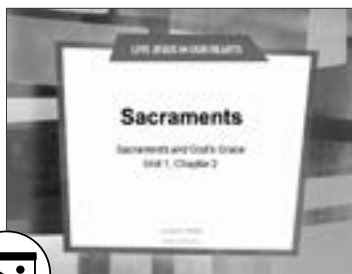
- Father, I abandon myself into your hands;  
do with me what you will.  
Whatever you may do, I thank you:  
I am ready for all, I accept all.

Let only your will be done in me,  
and in all your creatures.  
I wish no more than this, O Lord.

Into your hands I commend my soul;  
I offer it to you with all the love of my heart,  
for I love you, Lord, and so need to give myself,  
to surrender myself into your hands, without reserve,  
and with boundless confidence,  
for you are my Father.



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### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 2 quiz (TX006860), do so now, before moving on to “Concluding the Unit.” (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

### TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 2 Overview: Sacraments” (TX006840) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).

# CONCLUDING THE UNIT

## Using the Student Book “Unit 1 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

## Using the Preassessment

Consider spending a portion of a class period near the end of the unit to return to the posters the students created in the preassessment activity at the beginning of the unit. Post the posters around the room, and consider the following possibilities:

- Give the students about 5 minutes to take a “gallery tour” of the posters. Direct them to make note of the following:
  - at least one “I know” item about which they deepened their understanding during this unit
  - at least one “I think I know” item about which they have attained greater clarity
  - at least one “I want to know” item about which they have gained information or insight

Ask for volunteers to share any or all of these items aloud with the class. Be sure to affirm the evident growth in students’ understanding.

- Invite the students to pose additional questions that they now have about the liturgy or sacraments that may be addressed later in this course or in future courses, or that they may choose to investigate on their own. In other words, if they were to complete the preassessment handout now, what items would be in the “I want to know” column? Help the students to understand that studying a particular topic not only serves to answer our questions about that topic but also piques our curiosity to pose more questions and to continue our studies.



Unit 1 Highlights





Bring It Home

### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *Why should the liturgy and sacraments matter to me?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or to engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- How do you think the liturgy can bring you closer to God?
- Why are the sacraments so important to the Church?

# Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to eleven double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 1 Double-Check Questions

1. *What is the original meaning of the word liturgy?*  
The word *liturgy* comes from *leitourgia*, which literally means “the people’s work.”
2. *What does the Church mean by the word liturgy?*  
The liturgy is the Church’s official, public, communal prayer. It is God’s work, in which the People of God participate. The Eucharist is the most important of all the liturgies the Church celebrates.
3. *What is the Magisterium of the Church?*  
The Magisterium is the Church’s living teaching office, which consists of all the bishops, in communion with the Pope. The Magisterium is responsible for interpreting the deposit of faith under the guidance of the Holy Spirit.
4. *What is Tradition?*  
Tradition refers to the process of passing on the Gospel message. It began with the oral communication of the Gospel by the Apostles, was written down in the Scriptures, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit.
5. *What does it mean when we say that the Church’s liturgy is Trinitarian?*  
We say the Church’s liturgy is Trinitarian because the three Divine Persons of the Trinity (Father, Son, and Holy Spirit) work through the liturgy, and the mystery of the Holy Trinity is more deeply revealed in the liturgy. In the liturgy, we acknowledge the Father as the source of all blessings and of salvation. Jesus Christ is central in the liturgy because the Eucharist makes his sacrifice of himself present to us. This happens through the power of the Holy Spirit.
6. *How are we in union with the Trinity?*  
We are in union with the Trinity through the sacrament that is the Church. The Holy Spirit works through the Church to make Christ present to the world and brings grace and salvation to all. We are united with the Trinity most profoundly in the Seven Sacraments of the Church.

7. *What is the Liturgical Year?*

The Liturgical Year is the annual cycle of religious feasts and seasons that forms the context for the Church's worship. During the Liturgical Year, we remember and celebrate God the Father's saving plan as revealed through the life of his Son, Jesus Christ. The Liturgical Year celebrates God's time and provides a structure in which the Church throughout the world celebrates the entire mystery of Christ and awaits his coming again at the end of time.

8. *How does the Holy Spirit help us to celebrate the liturgy?*

The Holy Spirit's role is to help us participate fully in the liturgy. We can ask the Holy Spirit to help us focus on the liturgy, give thanks for Jesus Christ and our blessings in this life, and allow the words to touch our mind and heart.

9. *Explain why every liturgy is a participation in, and anticipation of, the heavenly liturgy?*

In every liturgy on Earth, we celebrate not only with those around us but also with all the angels and holy people who have gone in faith to Heaven before us. This is made possible by Christ's saving work, which extends our liturgy on Earth into Heaven, breaking the boundaries of time and space and making us all one in Christ. During the liturgy, we also remember the saints in Heaven for Christ's work of salvation in them, and their stories and final victory encourage us on our own journey to Heaven. Every liturgy thereby participates in and anticipates the heavenly liturgy, our ultimate goal.

10. *What are Eastern Catholic Churches?*

The Eastern Catholic Churches are the twenty-one Churches of the East, with their own liturgical and administrative traditions, which reflect the culture of Eastern Europe and the Middle East. Eastern Catholics are in union with the Universal Catholic Church and her head, the Bishop of Rome.

11. *What are two of the ways listed in this chapter to contribute to the liturgy?*

You can contribute to the liturgy in a variety of ways. Some of the most common ways are these:

- Make an effort to be present, mentally and spiritually, as well as physically. Prepare in advance by examining your conscience in light of the Word of God. Once Mass begins, pay attention to what is going on.
- Pray to the Holy Spirit. Ask him to help you focus and give thanks for Jesus Christ and all the good things in your life.
- Listen to the prayers.
- Listen to the readings. Try (with the help of the Holy Spirit) to allow the words to touch your mind and heart.
- Pray during the General Intercessions. Pray for the Church, the world, and those who suffer. Pray for your family and friends. Pray for yourself, particularly if you are going through a challenging time.

- Sing. Music opens our hearts and our spirits.
- Say the responses and think about the meaning of the words you say.
- Use your body. When you make the Sign of the Cross, make it thoughtfully. When you kneel, hold yourself up straight. When you stand or walk, stand up straight. Our bodies help us to pray when we truly participate in the action asked of us.
- When you receive Communion, concentrate on the reality of Christ's presence in the Eucharistic species and the gift of grace you are receiving, which gives you strength to lead a moral life.
- When you are dismissed from Mass, resolve to go forth to live in a way that is pleasing to God. Strive to do what is good and avoid what is evil.

### Answer Key for Chapter 2 Double-Check Questions

1. *How are a symbol and a ritual related?*

A symbol is an object or action that points us to another reality, leading us to look beyond our senses to consider a deeper mystery. A ritual is an established form of the words and actions for a ceremony that is repeated often. Rituals and symbols are related because the actions and words of a ritual often have a symbolic meaning, calling us to consider a deeper mystery. "Symbolic action" is another way to refer to a ritual.

2. *What is a sacrament?*

A sacrament is an efficacious (or effective) and visible sign of God's grace, "instituted by Christ and entrusted to the Church, by which divine life is dispensed to us" (*Catechism*, no. 1131).

3. *What is the Paschal Mystery?*

The Paschal Mystery is the work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension. It is the core of every sacrament and is most evident in the Eucharist.

4. *What do we mean by sacramental economy?*

Sacramental economy refers to the communication or dispensation of the fruits of Christ's Paschal Mystery in the celebration of the Church's sacramental liturgy. That is, through grace, all the sacraments signify and make present the work of Christ in our lives.

5. *What is grace?*

Grace is a relationship with God and participation in his life. Grace helps us to freely respond to and cooperate with God, which in turn opens us to more grace and more freedom.

6. *Explain the difference between sanctifying grace and actual grace.*

Sanctifying grace is the free gift of God's life, which we first receive at Baptism and then renew in the sacraments. This kind of grace heals our human nature, which has been wounded by sin, and restores us to friendship with God. Sanctifying grace give us a permanent disposition that enables us to live with the Holy Trinity. In contrast, actual graces are the daily interventions and support we receive from God in every moment of our lives.

7. *How do the sacraments fulfill Christ's plan of redemption for us?*

Christ's plan of redemption for us was for him to be accessible through the Church and the sacraments, especially the Eucharist, in which he is really present. His plan was for us to be in relationship with God. Jesus intended the sacraments to be the doorways to this relationship for all people of all times, in all places.

8. *Describe each of the three expressions of prayer: vocal prayer, meditation, and contemplation.*

Vocal prayer uses words to speak to God, either aloud or silently. We can pray with words either alone or in a group. Vocal prayer includes both memorized prayer and spontaneous prayer that we make up ourselves. Next, in meditation, we focus on using our thoughts, imagination, and emotions, sometimes using Scripture, the Rosary, or other focal points. Finally, contemplation, a wordless form of prayer, sometimes described as resting in God, is another way for us to listen for God's movement in our lives, faithfully meeting his love in silence and entering into union with the Trinity.

9. *What is the Liturgy of the Hours?*

The Liturgy of the Hours, also called the Divine Office, is the official, public, daily prayer of the Catholic Church. It provides standard prayers, Scripture readings, and reflections to be prayed at regular hours throughout the day. The Liturgy of the Hours is the prayer of the whole People of God.



Sacraments and God's Grace

Name \_\_\_\_\_

Unit 1 Preassessment

I Know, I Think I Know, I Want to Know

Topic: The Liturgy		
I Know	I Think I Know	I Want to Know



Topic: The Seven Sacraments		
I Know	I Think I Know	I Want to Know



## Sacraments and God's Grace

Name \_\_\_\_\_

# Unit 1 Vocabulary

## Terms for Mastery

**actual graces** God's interventions and support for us in the everyday moments of our lives. Actual graces are important for conversion and for continuing growth in holiness.

**anamnesis** The Greek word for memory. In the Eucharist, this refers to the making present of the Paschal Mystery, Christ's work of salvation. The *anamnesis* refers also to a particular section of the Eucharistic Prayer after the words of institution in which the Church remembers Christ's saving deeds—his Passion, death, Resurrection, and glorious return.

**Eastern Catholic Churches** The twenty-one Churches of the East, with their own liturgical and administrative traditions, which reflect the culture of Eastern Europe and the Middle East. Eastern Catholics are in union with the Universal Catholic Church and her head, the Bishop of Rome.

**Liturgical Year** The Church's annual cycle of feasts and seasons that celebrates the events and mysteries of Christ's birth, life, death, Resurrection, and Ascension, and forms the context for the Church's worship.

**liturgy** The Church's official, public, communal prayer. It is God's work, in which the People of God participate. The Church's most important liturgy is the Eucharist, or the Mass.

**Liturgy of the Hours** Also known as the Divine Office, the official, public, daily prayer of the Catholic Church. The Divine Office provides standard prayers, Scripture readings, and reflections at regular hours throughout the day.

**redemption, redemptive** From the Latin *redemptio*, meaning "a buying back," referring, in the Old Testament, to Yahweh's deliverance of Israel and, in the New Testament, to Christ's deliverance of all Christians from the forces of sin. As the agent of redemption, Jesus is called the Redeemer.

**ritual** The established form of the words and actions for a ceremony that is repeated often. The actions often have a symbolic meaning.

**sacrament** An efficacious and visible sign of God's grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The Seven Sacraments are Baptism, the Eucharist, Confirmation, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders.

**sacramental economy** The communication or dispensation of the fruits of Christ's Paschal Mystery in the celebration of the Church's sacramental liturgy.

**sanctifying grace** The grace that heals our human nature wounded by sin and restores us to friendship with God by giving us a share in the divine life of the Trinity. It is a supernatural gift of God, infused into our souls by the Holy Spirit, that continues the work of making us holy.

**symbol** An object or action that points to another reality and leads us to look beyond our senses to consider a deeper mystery.

**Trinity** Often referred to as the Blessed Trinity, the central Christian mystery and dogma that there is one God in three Persons: Father, Son, and Holy Spirit.



## Term Introduced for Later Mastery

**ordained** (ministries) Refers to ministries that require ordination, such as presiding at the Eucharist, hearing confessions, administering Confirmation, and so on. Ordained ministers may also perform other ministries that can be performed by laypeople, such as distributing Communion, reading the Scriptures at the liturgy, and teaching theology.

## Terms Previously Mastered or for General Knowledge

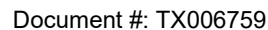
**Magisterium** The Church's living teaching office, which consists of all the bishops, in communion with the Pope, the Bishop of Rome. Their task is to interpret and preserve the truths revealed in both Sacred Scripture and Sacred Tradition.

**Paschal Mystery** The work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension.

**prayer** Lifting up of one's mind and heart to God or the requesting of good things from him. The six basic forms of prayer are blessing, adoration, praise, petition, thanksgiving, and intercession. In prayer, we communicate with God in a relationship of love.

**Tradition** The process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in Sacred Scripture, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit. Both Sacred Tradition and Sacred Scripture have their common source in the Revelation of Jesus Christ and must be equally honored.



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# The Liturgical Year: Unfolding the Paschal Mystery Answer Key

## Advent

- Advent is a liturgical season.
- The aspect of the Paschal Mystery that is unfolded and celebrated during this season is the coming of our Savior, Jesus Christ—both at his birth and at the end of time.
- This liturgical season helps us to live our lives better by reminding us to make room for Jesus in our hearts.

## Christmas

- Christmas is a liturgical season.
- The aspect of the Paschal Mystery that is unfolded and celebrated during this season is the Incarnation, God becoming man.
- This liturgical season helps us to live our lives better by encouraging us to be joyful always and to rejoice in God's presence.

## Lent

- Lent is a liturgical season.
- The aspect of the Paschal Mystery that is unfolded and celebrated during this season is Christ's Passion.
- This liturgical season helps us to live our lives better by encouraging us to practice prayer, fasting, and almsgiving together as the Body of Christ and by reminding us to be thankful for Jesus' redemptive sacrifice.

## Holy Thursday

- Holy Thursday is a feast day within the Easter Triduum.
- The aspect of the Paschal Mystery that is unfolded and celebrated on this day is Jesus' giving of himself in the Eucharist.
- This feast day helps us to live our lives better by reminding us to serve one another.

## Good Friday

- Good Friday is a feast day within the Easter Triduum.
- The aspect of the Paschal Mystery that is unfolded and celebrated on this day is Jesus' Passion and death.
- This feast day helps us to live our lives better by reminding us that the sacrifice of the cross is made present in each Eucharist.

## Holy Saturday

- Holy Saturday is a feast day within the Easter Triduum.
- The aspect of the Paschal Mystery that is unfolded and celebrated on this day is the Resurrection of Christ.
- This feast day helps us to live our lives better by reminding us that we celebrate Jesus' Resurrection each time we celebrate the sacraments.



## Easter

- Easter Sunday is a feast day that marks the beginning of the Easter liturgical season.
- The aspect of the Paschal Mystery that is unfolded and celebrated on Easter Sunday is also the Resurrection of Christ. The aspect of the Paschal Mystery that is unfolded and celebrated during the Easter season is the life of the Risen Jesus.
- This feast day and liturgical season help us to live our lives better by reminding us that because of Christ's Resurrection, we can live joyfully and with the hope of one day being united with God in Heaven forever.

## Pentecost

- Pentecost is a feast day that marks the end of the Easter season.
- The aspect of the Paschal Mystery that is unfolded and celebrated on this day is the gift of the Holy Spirit.
- This feast day helps us to live our lives better by reminding us of all Jesus has taught us, and by giving us the gifts we need to go out into the world as his disciples.

## Ordinary Time

- Ordinary Time is a liturgical season that occurs between the Christmas season and Lent, and between Pentecost and Advent.
- The aspect of the Paschal Mystery that is unfolded and celebrated during this season is the life of Jesus Christ.
- This season helps us to live our lives better by helping us internalize the teachings and values of Jesus.



Name \_\_\_\_\_

# The Church's Liturgy: God's Work through Human Hands

## Part I: Unity

### Reading 1: From *Constitution on the Sacred Liturgy* (*Sacrosanctum Concilium*, 1963)

14. It is very much the wish of the church that all the faithful should be led to take that full, conscious, and active part in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; 4–5) have a right and to which they are bound by reason of their Baptism.

In the restoration and development of the sacred liturgy the full and active participation by all the people is the paramount concern, for it is the primary, indeed the indispensable source from which the faithful are to derive the true Christian spirit. Therefore, in all their apostolic activity, pastors of souls should energetically set about achieving it through the requisite formation. (Chapter 1, Section II: "The Promotion of Liturgical Formation and Active Participation")

- Why does the Church, speaking at the Second Vatican Council, say that each person's full, conscious, and active participation in the liturgy is a right and duty?
- Briefly describe what a congregation that is celebrating the Eucharist would look like if all present are fully, consciously, and actively participating.

### Reading 2: From *Sacred Liturgy*

24. Sacred scripture is of the greatest importance in the celebration of the liturgy. For from it are drawn the lessons which are read and which are explained in the homily; from it too come the psalms which are sung. It is from scripture that the petitions, prayers and hymns draw their inspiration and their force, and that actions and signs derive their meaning. Hence, in order to achieve the restoration, progress, and adaptation of the sacred liturgy it is essential to promote that warm and lively appreciation of sacred scripture to which the venerable tradition of both eastern and western rites gives testimony. (Chapter 1, Section III: "The Reform of the Sacred Liturgy, General Norms")

- How does the Church propose to raise people's awareness of the importance of Sacred Scripture in the liturgy?
- Based on this excerpt from *Sacred Liturgy* and from other exercises in this unit, what can you do to improve your participation in the liturgy, especially in the Liturgy of the Word?

### Reading 3: From *Sacred Liturgy*

28. In liturgical celebrations each person, whether ministers or members of the congregation, should do all that pertains to them, and no more, taking into account the rite and the liturgical norms.

29. Servers, readers, commentators, and members of the choir also exercise a genuine liturgical ministry. They ought, therefore, to carry out their functions with the sincere piety and decorum which is appropriate to so exalted a ministry and which God's people right expect.





## The Church's Liturgy: God's Work through Human Hands

Consequently, they must all be deeply imbued with the spirit of the liturgy, each in their own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To develop active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, hymns, as well as by actions, gestures and bodily attitudes. And at the proper times a reverent silence should be observed. (Chapter 1, Section III: "The Reform of the Sacred Liturgy, Norms Drawn from the Hierarchic and Communal Nature of the Liturgy")

- How does fully conscious and active participation promote unity in the Church?
- Based on the reading and your own experience, briefly describe an ideal server, lector, choir member, and Eucharistic minister.
- What should the rest of the people (the assembly) be doing?
- What difference do official teaching documents (such as the ones you've read) make to the Church? to you?

## Part 2: Diversity

### Reading 4: from the *Catechism of the Catholic Church*

1200 From the first community of Jerusalem until the parousia, it is the same Paschal mystery that the Churches of God, faithful to the apostolic faith, celebrate in every place. The mystery celebrated in the liturgy is one, but the forms of its celebration are diverse.

1201 The mystery of Christ is so unfathomably rich that it cannot be exhausted by its expression in any single liturgical tradition. The history of the blossoming and development of these rites witnesses to a remarkable complementarity.<sup>1</sup>

1202 The diverse liturgical traditions have arisen by very reason of the Church's mission. . . . Through the liturgical life of a local church, Christ, the light and salvation of all peoples, is made manifest to the particular people and culture to which that Church is sent and in which she is rooted. The Church is catholic, capable of integrating into her unity, while purifying them, all the authentic riches of cultures.<sup>2</sup>

- Why does the Catholic Church permit adaptations in liturgy for different peoples and cultures?
- What is the value of having special liturgies such as those for wedding anniversaries, beginning a new school year, or World Youth Day? Can you think of other occasions on which a liturgy has special meaning?
- How can expressions of different liturgical and cultural traditions help to make liturgical celebrations more meaningful and the Church stronger?

(The excerpts from *Constitution on the Sacred Liturgy* [*Sacrosanctum Concilium*, 1963], numbers 14, 24, 28, 29, and 30 are from [www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html). Copyright © LEV.)

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#### Endnotes Cited in Excerpts from the *Catechism of the Catholic Church*, Second Edition

1. Cf. Paul VI, *Evangelii nuntiandi* 63–64.
2. Cf. *Lumen gentium* 23; *Unitatis redintegratio* 4.



## “An Empty Church at Noon”

Listen carefully to the following poem. Discuss the poem with your group, using the questions on the handout “An Empty Church at Noon’ Questions” (TX006764) to spark conversation. You are not limited to those questions.

### “An Empty Church at Noon”

by Joanna Dailey

The sound of water trickles in a baptismal pool,  
and an electrician teeters on a tall ladder  
near the head of Saint Joseph,  
dangling a leg,  
changing a light bulb.

Honest work never interferes with prayer.

The ferns in front of the altar table  
grow full in stained-glass light,  
thrive in the dimness.

A red lamp glows near a side altar  
above a golden box that remains firmly closed.  
It holds a Secret.  
Who knows? We know.

The brown pews line up like soldiers  
at parade rest.  
No one needs them now.

Except me.

I have genuflected. I have marked myself  
with the sign of the cross.  
I have knelt.

Now I sit, staring at the arches in the ceiling,  
dotted with chandeliers:  
“Light from light, true God from true God.”

No organ, no flute, no guitar:  
Only the thumping stereo from a car stopped outside.  
(Praise the Lord, ye thumping stereos!)

So that's the church.  
And that's the steeple.  
Open the doors.  
Where are the people?



## *Sacraments and God's Grace*

Name \_\_\_\_\_

# **“An Empty Church at Noon” Questions**

## **Part 1**

In your group, answer the following questions about the poet's experience of an empty church:

- Name several of the observations that the speaker of the poem makes about the church and its contents. Does the poet understand the purpose of each?
  
- Why might this person continue visiting this church or possibly other churches?
  
- The speaker is familiar with this church. How familiar are you with your parish church, its contents, and its architecture? How would you describe your parish church?
  
- Does the speaker represent the Church's liturgy in this poem? What major component is missing?
  
- The speaker ends the poem with an ambivalent question: Where are the people? How would you answer this question?



## "An Empty Church at Noon" Questions

- How would you describe the church during a liturgical celebration? As a group, come up with some words and phrases doing so. Join them with the words and phrases of other groups and combine these into a new poem.

## Part 2

In your group, answer the following questions about your own experience of the liturgy:

- Describe the best experience of liturgy that you have had.
- Have you participated in a liturgy as a reader, altar server, Eucharistic minister, or hospitality minister? If not, have you considered volunteering?
- Do you find a particular part of the liturgy to be the most meaningful?
- Do you feel bored or uninformed about the Church and the liturgy? What do you think that you or others in the Church could do to improve your experience of liturgy?



## Sacraments and God's Grace

Name \_\_\_\_\_

# Identifying Symbols and Rituals

The following objects or actions can be understood as symbols. Some actions, but not all, are rituals. As specifically as you can, identify the object or action as a symbol or a ritual. Explain the abstract meaning each communicates. Add your own examples at the end. Use the following examples as models.

Object or Action	Symbol or Ritual? Explain.	Abstract Meaning
an egg	<b>Symbol:</b> an object that evokes meanings beyond itself	new life, hope, initial form of something bigger, Easter
blowing out birthday candles	<b>Ritual:</b> a meaningful repeated action	the end of one year and the beginning of a new adventure, making a wish
the color green		
a wedding ring		
annual trip to the state fair		
a river		



a lion		
laying hands on a person		
wind		
walking		



## Identifying Symbols and Rituals Answer Key

Object or Action	Symbol or Ritual?	Abstract Meaning
an egg	<b>Symbol:</b> an object that evokes meanings beyond itself	new life, hope, initial form of something bigger, Easter
blowing out birthday candles	<b>Ritual:</b> a meaningful repeated action	the end of one year and the beginning of a new adventure, making a wish
the color green	Symbol	Earth, nature
a wedding ring	Symbol	commitment, unity, marriage
annual trip to the state fair	Ritual	celebration or tradition
a river	Symbol	movement forward, cleansing, purifying
a lion	Symbol	strength, nobility, power
laying hands on a person	Ritual	the presence of the Holy Spirit, comfort, trust
wind	Symbol	change, spiritual presence
walking	Ritual	solidarity, moving forward, the journey of life
<i>Answers will vary.</i>		
<i>Answers will vary.</i>		



Name \_\_\_\_\_

## Describing Symbols and Rituals

Symbols are objects or actions (such as rituals) that evoke meanings beyond themselves. The object or ritual itself is concrete, such as water or a dance, and the meaning is abstract. Water, for example, may symbolize life (drinking water) or death (a flood) or cleansing (a bath). A ritual dance may be used by an indigenous culture as a rite of spring or a coming-of-age ceremony, to symbolize fertility or to represent the arrival of a young adult to full membership in the group. When words describing such objects or actions evoke other meanings, the words themselves become symbols. By connecting us with the world of sense perceptions, symbols also add power and depth to our words and stories.

Symbols participate in the abstract meaning for which they stand. Therefore, the symbols (including words) and rituals in sacramental celebrations communicate powerfully on many different levels. For example, in Baptism the sacramental object of water can actually be used for cleansing and nourishing. Water can also cause death. Pouring water over the head of or immersing the person to be baptized ritually evokes the meanings of cleansing, nourishing, and dying to an old life. Those who receive Baptism are truly cleansed of Original Sin and all human sin, and they truly die to an old life to be reborn to a new life in Christ.

Liturgical symbols are widely recognized symbols such as water, oil, bread and wine, and gestures. In contrast with all other symbols and rituals that evoke meanings beyond themselves, liturgical symbols and rituals evoke *and* mediate the Real Presence of Christ. By our fully conscious and active participation in the celebration of the sacraments, we are truly united with Christ and the Body of Christ, the Church.

- Describe a symbol in your own words.
- Describe a ritual in your own words.
- Why do we need concrete objects or actions to communicate abstract meanings and values that are important to us?





## Describing Symbols and Rituals

- Why are symbols important in storytelling?
- Describe an object or ritual that is used in a sacrament other than Baptism.
- Do you possess any special object that has symbolic meaning to you? How is this different from widely known symbols like water, fire, a journey, and so on?



Name \_\_\_\_\_

## The Sacraments: Seven Ways of Experiencing Christ

The chart below contains a concise overview of each of the Seven Sacraments. Some information is missing. Succinctly complete the chart.

The Sacraments			
Category	Name of Sacrament; Repeatable or Non-repeatable	Sacramental Signs	Brief Explanation of the Sacrament
Sacraments of Initiation		Pouring water or immersion three times in the name of the Trinity	Primary Sacrament of Christian Initiation beginning new life in the Church, repeats what Jesus did as he began his public ministry
		Anointing with Sacred Chrism (oil), laying on of hands	Completing of Baptism, strengthens new life, signifies the gift of the Holy Spirit
	The Eucharist <i>Repeatable</i>	Blessing, distributing, and eating consecrated bread and wine, the Body and Blood of Christ	Final Sacrament of Christian Initiation that nourishes and sustains us in resurrected life in Christ, spiritual food for the journey
Sacraments of Healing	Reconciliation <i>Repeatable</i>	Confession of sins and words of absolution (forgiveness)	
	Anointing of the Sick _____		Sacrament of Healing for those who are seriously ill or for any life-threatening situation (e.g., serious surgery)
Sacraments _____ _____	_____ <i>Non-repeatable</i>	The laying on of hands and the speaking of the prayer of consecration	A sacrament of service to the Church as a deacon, priest, or bishop, celebrates sacraments according to their office (e.g., priest can celebrate the Eucharist but cannot ordain another priest)
	Marriage <i>Non-repeatable</i> as long as both spouses live		Planned by God to bring about two great goods: man and woman pledged in love and service to one another, and the procreation and education of children



## The Sacraments: Seven Ways of Experiencing Christ Answer Key

The Sacraments			
Category	Name of Sacrament; Repeatable or Non-repeatable	Sacramental Signs	Brief Explanation of the Sacrament
Sacraments of Initiation	<b>Baptism</b> <i>Non-repeatable</i>	Pouring water or immersion three times in the name of the Trinity	Primary Sacrament of Christian Initiation beginning new life in the Church, repeats what Jesus did as he began his public ministry
	<b>Confirmation</b> <i>Non-repeatable</i>	Anointing with Sacred Chrism (oil), laying on of hands	Completing of Baptism, strengthens new life, signifies the gift of the Holy Spirit
	The Eucharist <i>Repeatable</i>	Blessing, distributing, and eating consecrated bread and wine, the Body and Blood of Christ	Final Sacrament of Christian Initiation that nourishes and sustains us in resurrected life in Christ, spiritual food for the journey
Sacraments of Healing	Reconciliation <i>Repeatable</i>	Confession of sins and words of absolution (forgiveness)	<b>Sacrament of Healing for the forgiveness of sins, pardons and reconciles us with the Church through God's mercy</b>
	Anointing of the Sick <i>Repeatable</i>	<b>Prayer of faith, the laying on of hands, and the anointing with the Oil of the Sick</b>	Sacrament of Healing for those who are seriously ill or for any life-threatening situation (e.g., serious surgery)
Sacraments at the Service of Communion	<b>Holy Orders</b> <i>Non-repeatable</i>	The laying on of hands and the speaking of the prayer of consecration	A sacrament of service to the Church as a deacon, priest, or bishop, celebrates sacraments according to their office (e.g., priest can celebrate the Eucharist but cannot ordain another priest)
	Marriage <i>Non-repeatable</i> as long as both spouses live	<b>The vows the couple exchanges before a priest or deacon, two other witnesses, and the assembly</b>	Planned by God to bring about two great goods: man and woman pledged in love and service to one another, and the procreation and education of children



Name \_\_\_\_\_

## The Meaning of Redemption: A Matter of Unconditional Love (Part 1)

The following survey provides an opportunity for you to identify some areas of your life that you feel you need help to improve. Part 1 of this exercise is strictly personal; however, your reflections will help you with the group exercise that follows in part 2. Place a check mark in the box that best describes how you feel about each statement.

I need help with . . .	Strongly Disagree	Disagree	Unsure	Agree	Strongly Agree
believing that I am an intelligent person.					
doing my best in school.					
expressing myself clearly.					
making friends.					
gaining respect from my peers.					
gaining respect from adults.					
feeling good about my appearance.					
showing my love and affection to others.					
liking myself.					
treating my friends better.					
respecting my body.					
dealing with sexual issues.					
trusting people.					
loving others as they deserve.					
depending on God more for help.					



## *Sacraments and God's Grace*

Name \_\_\_\_\_

# **The Meaning of Redemption: A Matter of Unconditional Love (Part 2)**

Discuss the following questions:

- Do you believe that love is gaining ground in our time? Give evidence for your answer.
- Describe anything you have experienced or read about that you believe has stifled or continues to stifle love or faithfulness.
- Describe anything you have experienced or read about that has nurtured love or faithfulness.
- If Jesus were in this room, inviting you to request anything you need to make the world a more loving and faithful place, what would you ask for?
- Do you think we need God's presence and help to positively change the world?
- Do you think that you are in need of redemption? Explain. (Do not feel obliged to share personal information.)



Name \_\_\_\_\_

## Unit 1 Final Performance Task Options

The following is a list of enduring understandings from unit 1. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- The liturgy is the official, communal, and public worship of the Church.
- Through the sacraments, we encounter Christ and are given a door to the life of grace.

### Option 1: Lesson Plan on the Sacraments for Seventh-Grade Students

Write a lesson plan for seventh graders that will provide them with an overview of each of the Seven Sacraments. Keep the language simple, and include activities to keep young students' attention. Include each of the following elements in your lesson plan:

- Name the sacrament and the category of sacraments to which it belongs.
- Explain its purpose.
- Explain the symbols and rituals used for the sacrament.
- Explain how this sacrament relates to Christ's life.
- Explain how Christ works in the Church through this sacrament.

### Option 2: A PowerPoint Presentation on the Liturgical Calendar

Create a PowerPoint presentation explaining how and why the Church's liturgical calendar celebrates the Paschal Mystery over the course of the Liturgical Year.

Your presentation should include the following:

- the enduring understanding that applies to the liturgy
- how celebrating different liturgical seasons helps the Christian community to connect with different aspects of the Paschal Mystery
- how "liturgical time" is different from the calendar year
- how the Liturgical Year, as each day and feast is celebrated, brings the past into the present moment, and connects us with future hope



## UNIT 1

*Sacraments and God's Grace*

Name \_\_\_\_\_

**Unit 1 Final Performance Task Rubrics**

<b>Option 1</b>				
<b>Criteria</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>Lesson plan demonstrates comprehension of enduring understandings for unit.</b>	Lesson plan is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	Lesson plan is sometimes inconsistent but clearly demonstrates comprehension of enduring understandings for unit.	Lesson plan is not coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	Lesson plan is limited and does not demonstrate comprehension of enduring understandings for unit.
<b>Lesson plan includes sacrament's name and category.</b>	Lesson plan correctly identifies sacrament's name and category.	Lesson plan correctly identifies sacrament's name or category, but not both.	Lesson plan incorrectly identifies sacrament's name or category.	Lesson plan does not identify sacrament's name or category.
<b>Lesson plan includes description of sacrament's purpose.</b>	Lesson plan includes detailed description of sacrament's purpose.	Lesson plan includes adequate description of sacrament's purpose.	Lesson plan includes inadequate description of sacrament's purpose.	Lesson plan does not include description of sacrament's purpose.
<b>Lesson plan includes explanation of symbols and rituals used for sacrament.</b>	Lesson plan includes detailed explanation of symbols and rituals used for sacrament.	Lesson plan includes adequate explanation of symbols and rituals used for sacrament.	Lesson plan includes inadequate explanation of symbols and rituals used for sacrament.	Lesson plan does not include explanation of symbols and rituals used for sacrament.
<b>Lesson plan includes explanation of how sacrament relates to Christ's life.</b>	Lesson plan includes detailed explanation of how sacrament relates to Christ's life.	Lesson plan includes adequate explanation of how sacrament relates to Christ's life.	Lesson plan includes inadequate explanation of how sacrament relates to Christ's life.	Lesson plan does not include explanation of how sacrament relates to Christ's life.
<b>Lesson plan includes explanation of how Christ works in Church through sacrament.</b>	Lesson plan includes detailed explanation of how Christ works in Church through sacrament.	Lesson plan includes adequate explanation of how Christ works in Church through sacrament.	Lesson plan includes inadequate explanation of how Christ works in Church through sacrament.	Lesson plan does not include explanation of how Christ works in Church through sacrament.
<b>Lesson plan uses proper grammar, spelling, and diction.</b>	Lesson plan has no errors in grammar, spelling, or diction.	Lesson plan has one or two errors in grammar, spelling, or diction.	Lesson plan has three or four errors in grammar, spelling, or diction.	Lesson plan has five or more errors in grammar, spelling, or diction.



Unit 1 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
<b>PowerPoint presentation demonstrates comprehension of enduring understandings for unit.</b>	PowerPoint presentation is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	PowerPoint presentation is sometimes inconsistent but clearly demonstrates comprehension of enduring understandings for unit.	PowerPoint presentation is not always coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	PowerPoint presentation is limited and does not demonstrate comprehension of enduring understandings for unit.
<b>PowerPoint presentation illustrates how celebrating different liturgical seasons helps Christian community connect with Paschal Mystery.</b>	PowerPoint presentation clearly illustrates how celebrating different liturgical seasons helps community connect with Paschal Mystery.	PowerPoint presentation sufficiently illustrates how celebrating different liturgical seasons helps community connect with Paschal Mystery.	PowerPoint presentation inadequately illustrates how celebrating different liturgical seasons helps community connect with Paschal Mystery.	PowerPoint presentation does not illustrate how celebrating different liturgical seasons helps community connect with Paschal Mystery.
<b>PowerPoint presentation illustrates how “liturgical time” is different from calendar year.</b>	PowerPoint presentation clearly illustrates how “liturgical time” is different from calendar year.	PowerPoint presentation sufficiently illustrates how “liturgical time” is different from calendar year.	PowerPoint presentation inadequately illustrates how “liturgical time” is different from calendar year.	PowerPoint presentation does not illustrate how “liturgical time” is different from calendar year.
<b>PowerPoint presentation demonstrates how Liturgical Year brings past into present and connects us with future hope.</b>	PowerPoint presentation clearly demonstrates how Liturgical Year brings past into present and connects us with future hope.	PowerPoint presentation sufficiently demonstrates how Liturgical Year brings past into present and connects us with future hope.	PowerPoint presentation inadequately demonstrates how Liturgical Year brings past into present and connects us with future hope.	PowerPoint presentation does not demonstrate how Liturgical Year brings past into present and connects us with future hope.
<b>PowerPoint presentation uses proper grammar, spelling, and diction.</b>	PowerPoint presentation has no errors in grammar, spelling, or diction.	PowerPoint presentation has one or two errors in grammar, spelling, or diction.	PowerPoint presentation has three or four errors in grammar, spelling, or diction.	PowerPoint presentation has five or more errors in grammar, spelling, or diction.





## Sacraments and God's Grace

Name \_\_\_\_\_

### Unit 1 Test

# An Introduction to Liturgy and the Sacraments

## Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. When does the Liturgical Year begin?
  - a. July
  - b. Advent
  - c. Pentecost
  - d. September
  
- \_\_\_\_\_ 2. How is *liturgy* defined?
  - a. the Stations of the Cross on Good Friday
  - b. the Church's official, public, communal prayer
  - c. prayers we say when we are alone
  - d. the movement started after Vatican II
  
- \_\_\_\_\_ 3. What is the Passion, death, Resurrection, and Ascension of Jesus Christ called?
  - a. Mystical Body of Christ
  - b. Paschal Mystery
  - c. Sacred Triduum
  - d. Pre-Pentecostal Period
  
- \_\_\_\_\_ 4. What is the work in which the People of God participate?
  - a. Magisterium
  - b. liturgy
  - c. communal feast
  - d. the Holy Spirit
  
- \_\_\_\_\_ 5. What do all the Church's sacraments and liturgies have as their origin?
  - a. Christ
  - b. the Bible
  - c. Tradition
  - d. the Holy Spirit



- \_\_\_\_\_ 6. What do Scripture and Tradition form together?
- a single Sacramentary
  - a single Deposit of Faith
  - a single Penitential Act
  - a single function of liturgy
- \_\_\_\_\_ 7. In which way is the Holy Spirit active in the liturgy?
- The Holy Spirit prepares us to encounter Christ.
  - The Holy Spirit reveals Christ's presence in the assembly.
  - The Holy Spirit reveals Christ's presence in the Scriptures.
  - all of the above
- \_\_\_\_\_ 8. Like the truths of faith, which of the following is also guided by the Magisterium?
- liturgy
  - works of charity
  - outreach to the poor
  - Word of God
- \_\_\_\_\_ 9. Which of the following best describes the Church's liturgy?
- bi-modal
  - ex cathedra*
  - Trinitarian
  - Unitarian
- \_\_\_\_\_ 10. Which of the following brings the grace of God, the life of God, to our hearts, minds, and senses?
- the liturgy
  - the sacraments
  - vocation
  - both *a* and *b*
- \_\_\_\_\_ 11. Which of the following is active in the liturgy, preparing us to encounter Christ?
- Holy Spirit
  - Magisterium
  - Great Doxology
  - fountain of goodness
- \_\_\_\_\_ 12. What do the liturgical colors of white and gold signify?
- despair
  - Advent
  - rebirth
  - joy



## Unit 1 Test

- \_\_\_\_\_ 13. Why is the season of Ordinary Time named in this way?
- The Sundays are numbered with ordinal numbers.
  - The Sundays are numbered after the twenty-four hours of the day.
  - The Sundays are numbered after the thirty days of the month.
  - The Sundays are numbered with a forty-day countdown.
- \_\_\_\_\_ 14. In which season does the Church reflect on the life of Christ—his mission, miracles, and teaching?
- Advent
  - Pentecost
  - Ordinary Time
  - Lent
- \_\_\_\_\_ 15. What is the week preceding Easter called?
- the Triduum
  - Pentecost
  - Lent
  - Holy Week
- \_\_\_\_\_ 16. What do we learn by participating in the liturgy?
- We learn the great mysteries of our faith by participating in them.
  - We learn about the mystery of the Trinity.
  - We learn about the Incarnation of Jesus Christ.
  - all of the above
- \_\_\_\_\_ 17. Which of the following is *not* a description of the Deposit of Faith?
- The Deposit of Faith does not change.
  - The Deposit of Faith is formed by both Scripture and Tradition.
  - The Pope alone is responsible for interpreting the Deposit of Faith.
  - The Deposit of Faith was handed on from the time of the Apostles.
- \_\_\_\_\_ 18. Which of the following terms means “to be made holy and share in the divine life”?
- justified
  - sanctified
  - anointed
  - both *a* and *b*
- \_\_\_\_\_ 19. How is Christ present in the liturgy?
- He is present in the priest.
  - He is present in the assembly.
  - He is present in the Word of God.
  - all of the above



- \_\_\_\_\_ 20. Which of the following celebrates the Revelation of the Savior to the Gentiles?
- the Epiphany
  - Christmas
  - Pentecost
  - the Immaculate Conception
- \_\_\_\_\_ 21. Which of the following is the liturgical season in which we remember the sufferings and death of Christ?
- the Triduum
  - the Ascension
  - Ordinary Time
  - Advent
- \_\_\_\_\_ 22. Which of the following can best be defined as “the established form of the words and actions for a ceremony that is repeated often”?
- symbol
  - sign
  - ritual
  - none of the above
- \_\_\_\_\_ 23. Which of the following can best be defined as “an efficacious and visible sign of God’s grace”?
- sign
  - symbol
  - ritual
  - sacrament
- \_\_\_\_\_ 24. Which of the following does *not* happen when we participate in the sacraments?
- We die with Christ and never commit the same sinful actions as our former selves.
  - We die with Christ by letting go of some of our former selves.
  - We enter into the mystery of Christ’s death and Resurrection and allow him to enter into our lives.
  - We rise to new life with Christ by embracing in faith the life of grace and love he offers us.
- \_\_\_\_\_ 25. Which is the primary sacrament through which Christ enters our lives?
- the Eucharist
  - Confirmation
  - Penance and Reconciliation
  - Holy Orders



## Unit 1 Test

**Matching**

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided. There are two extra terms in column B.

**Column A**

- \_\_\_\_\_ 26. The treasure of the Church, handed on from the time of the Apostles and contained in Scripture and Tradition.
- \_\_\_\_\_ 27. This feast day celebrates the visit of the Magi to the infant Jesus and the Revelation of the Savior to the Gentiles.
- \_\_\_\_\_ 28. The reality that all the sacraments signify and make present the work of Christ in our lives through grace.
- \_\_\_\_\_ 29. This is the Church's living teaching office, which consists of all the bishops, in communion with the Pope.
- \_\_\_\_\_ 30. This is the established form of the words and actions for a ceremony that is repeated often.
- \_\_\_\_\_ 31. From the Latin meaning "to hand on," this refers to the process of passing on the Gospel message.
- \_\_\_\_\_ 32. From the Latin meaning "threefold," this refers to the central mystery of the Christian faith that God is a union of three Divine Persons: the Father, the Son, and the Holy Spirit.
- \_\_\_\_\_ 33. This is the Church's official, public, and communal prayer.
- \_\_\_\_\_ 34. This is the work of salvation accomplished by Jesus Christ through his life, Passion, death, Resurrection, and Ascension.
- \_\_\_\_\_ 35. This is the night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death.

**Column B**

- a. Magisterium
- b. Deposit of Faith
- c. *sola fide*
- d. liturgy
- e. Epiphany
- f. Trinity
- g. Passover
- h. sacramental economy
- i. Paschal Mystery
- j. Tradition
- k. Easter
- l. ritual



## True or False

Circle "T" if the statement is true or "F" if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |          |     |  |                   |
|----------|-----|--|-------------------|
| T      F | 36. | Eastern Catholic Churches <u>are not</u> in communion with the Roman Catholic Church and <u>are not</u> united under the Pope.   | <hr/> <hr/>       |
| T      F | 37. | Symbols and rituals <u>are</u> the same thing.   | <hr/>             |
| T      F | 38. | The miracles of Jesus are called <u>signs</u> in the Gospel of John.   | <hr/>             |
| T      F | 39. | The effectiveness of a sacrament <u>is not</u> dependent on the personal holiness of the person administering the sacrament.   | <hr/>             |
| T      F | 40. | The Catholic Church has Seven Sacraments divided into three categories: The <u>Sacraments of Christian Initiation</u> ,<br>The <u>Sacraments of Healing</u> , and<br>The <u>Sacraments at the Service of Communion</u> . | <hr/> <hr/> <hr/> |

## Essay

Respond to one of the following questions in complete sentences.

- A. What is the importance of Tradition in the Church?
- B. Describe how the Church's liturgy is Trinitarian.
- C. What is the core of every sacrament and how do we participate in this?



## Unit 1 Test Answer Key

## An Introduction to Liturgy and the Sacraments

## Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. b | 8. a  | 15. d | 22. c |
| 2. b | 9. c  | 16. d | 23. d |
| 3. b | 10. d | 17. c | 24. a |
| 4. b | 11. a | 18. b | 25. a |
| 5. a | 12. d | 19. d |       |
| 6. b | 13. a | 20. a |       |
| 7. d | 14. c | 21. a |       |

## Matching

- |       |       |
|-------|-------|
| 26. b | 31. j |
| 27. e | 32. f |
| 28. h | 33. d |
| 29. a | 34. i |
| 30. l | 35. g |

## True or False

36. F – are, are  
 37. F – are not  
 38. T  
 39. T  
 40. T

## Essay

*Responses will vary but should include some of the following points:*

- A. What is the importance of Tradition in the Church?

Scripture and Tradition are distinct, yet closely related. Both transmit the Word of God. Together they form a single, sacred Deposit of Faith. The word *tradition* (from the Latin, meaning “to hand on”) refers to the process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospels by the Apostles, was written down in the Scriptures, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit. Our liturgy has been handed on to us from Jesus, first when he “took bread, said the blessing, broke it, and giving it to his disciples, said ‘Take and eat; this is my body’” (Matthew 26:26), and then later, when he died and “gave up his spirit” (27:50) to his Father and to us.



## B. Describe how the Church's liturgy is Trinitarian.

The Church's liturgy is Trinitarian because in the liturgy, the three Divine Persons of the Trinity—the Father, the Son, and the Holy Spirit—are at work, and through the liturgy the mystery of the Holy Trinity, the central mystery of the Christian faith, is more deeply revealed. As a sign of this, every liturgy begins “In the name of the Father and of the Son and of the Holy Spirit.” And every liturgy ends with the celebrant's asking for the blessing of the Holy Trinity. Each Person of the Trinity is involved in the Church's liturgy. We acknowledge the Father as the source of all blessings of creation and salvation, especially the gifts of his Son, Jesus Christ, and the Holy Spirit. Jesus Christ is central in the Church's liturgy because in every liturgy, Christ is made present to us, here and now, by the power of the Holy Spirit.

## C. What is the core of every sacrament and how do we participate in this?

The core of every sacrament is the Paschal Mystery of Christ—his Passion, death, Resurrection, and Ascension into Heaven. We participate in the Paschal Mystery in the Eucharist when we offer bread and wine and receive the Body and Blood of Christ. In every sacrament, we die with Christ by “letting go” of our former selves in some way and opening ourselves to new risen life with Christ, if we believe and accept his grace (his love and friendship).

(The scriptural quotations on this answer key are taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.)





# UNIT 2

## The Sacraments of Christian Initiation: Part I

Why do I need to be initiated  
into the Church?

### OVERVIEW

#### Unit Summary

This unit introduces the students to the Rite of Christian Initiation of Adults and helps them to understand how the Sacraments of Initiation are a model for all of Christian life. The students will learn about the first and foundational Sacrament of Christian Initiation, Baptism, and the Sacrament of Confirmation, which enables us to live in the Holy Spirit.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Articulate what the Sacraments of Christian Initiation are and how they initiate us into the life of Christ and the life of the Church.	<b>USCCB Framework</b> Sacraments as Privileged Encounters with Jesus Christ: II.A, II.A.1.a.1.a-c, II.A.2.a-c, II.A.3.a-b, II.A.4-5.a-f, II.A.6.a-c, II.A.7-9.a-e, II.A.10.a-b, II.B.1.a-c, II.B.2.a-c, II.B.3-5, II.B. 6.a-f, II.B.7.a-b

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Sacraments of Christian Initiation begin and strengthen our life in Christ.</p> <p>U2. Through Baptism, we are united with Christ and made adopted children of God.</p> <p>U3. The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity.</p>	<p>Q1. Is Baptism really necessary?</p> <p>Q2. How do you join the Church as an adult?</p> <p>Q3. Will I feel different after I'm confirmed?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The Sacraments of Initiation are the three sacraments that initiate us into the life of Christ and the life of the Church.</p> <p>K2. The presence of the Holy Spirit at Jesus' Baptism prefigures the presence of the Holy Spirit at the Baptisms of the followers of Christ that were to come.</p> <p>K3. We receive gifts or the effects of Baptism that we continue to affirm throughout our lives.</p> <p>K4. It is tradition to baptize children in the Catholic Church. This is because Baptism, a grace and gift of God, does not depend on any human merit.</p> <p>K5. Baptism frees us from Original Sin.</p> <p>K6. The rites and symbols of the celebration of the Sacrament of Baptism are the same elements as those celebrated according to the Rite of Christian Initiation of Adults.</p> <p>K7. The process of becoming a fully initiated member of the Church has always involved following these essential elements: the proclamation of the Word, acceptance of the Gospel and conversion to a new way of life, the profession of faith, Baptism, the outpouring of the Holy Spirit, and the reception of the Eucharist.</p> <p>K8. When baptizing older children and adults, we celebrate the Rite of Christian Initiation of Adults (RCIA).</p> <p>K9. There are seven stages, four distinct periods of time, and three steps to the process of RCIA.</p> <p>K10. The Sacrament of Confirmation accounts for differing practices in the Eastern Churches and the Western (Latin) Church.</p>	<p>S1. Explore and articulate the symbolism of water in nature and Scripture as it relates to Baptism.</p> <p>S2. Interpret the effects of Baptism and parlay that knowledge into an active teaching method for their peers.</p> <p>S3. Explore the history of the Rite of Christian Initiation of Adults and make comparisons from the ongoing conversion of this rite to the conversion of Saint Augustine.</p> <p>S4. Explore the early stages of the Rite of Christian Initiation of Adults and be able to explain those stages in understandable bites for their peers.</p> <p>S5. Explore the journey of the catechumens prior to receiving the Sacraments of Initiation and explain the steps of the rite in easy-to-understand language to their peers.</p> <p>S6. Break down the celebration of the Sacrament of Christian Initiation and interpret what postbaptismal catechesis is like for those who have received the sacrament.</p> <p>S7. Identify the different roles of the Holy Spirit and explore how the Holy Spirit is present to us through Scripture.</p> <p>S8. Identify the similar liturgical practices of celebrating the Sacrament of Confirmation in the Eastern and Western churches and be able to articulate those similarities and differences to their peers.</p> <p>S9. Reflect, orally or in writing, on what it means to live in the Holy Spirit by examining real-life case studies.</p>

ACQUISITION <i>cont.</i>	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K11. Celebration of the Sacrament of Confirmation includes important rites and symbols.</p> <p>K12. The greatest and overarching effect of Confirmation is “the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost” (<i>Catechism</i>, no. 1302).</p>	

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 2 Vocabulary” (TX006777), on pages 97–98, one for each student.

### Terms for Mastery

Baptism, Sacrament of  
catechesis, catechists  
catechumen  
Christian Initiation, Sacraments of  
common priesthood of the faithful  
Confirmation, Sacrament of  
discernment  
elect

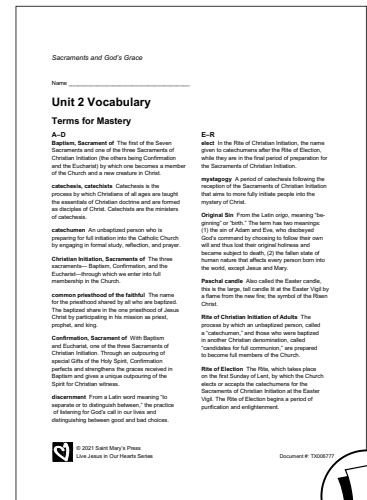
mystagogy  
Original Sin  
Paschal candle  
Rite of Christian Initiation  
of Adults  
Rite of Election  
Sacred Chrism  
scrutinies

### Terms Introduced for Later Mastery

Apostolic Succession  
vocation


### Terms Previously Mastered or for General Knowledge

Easter  
evangelization



TX006777

## Student Book Chapters

This unit draws on material from the *Sacraments and God's Grace* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

### Chapter 3: Baptism (pp. 72–95)

- Article 11: Introduction to Baptism
- Article 12: Baptism: The Source of Christian Living
  - Pre-read: 1 Corinthians 12:1–26, chapter 13
  - Pre-read: Galatians 4:1–7
- Article 13: The Baptism of Children

### Chapter 4: The Rite of Christian Initiation of Adults (pp. 96–117)

- Article 14: Christian Initiation in the Early Church
  - Pre-read: Matthew 3:13–17
  - Pre-read: Mark 1:9–11
  - Pre-read: Luke 3:21–24
  - Pre-read: John 1:29–34
- Article 15: The Rite of Christian Initiation of Adults I
- Article 16: The Rite of Christian Initiation of Adults II
- Article 17: The Rite of Christian Initiation of Adults III

### Chapter 5: Confirmation (pp. 118–145)

- Article 18: The Holy Spirit among Us
  - Pre-read: Ezekiel 37:1–14
  - Pre-read: Acts of the Apostles 2:1–41
- Article 19: Confirmation: East and West
- Article 20: Confirmation
- Article 21: Life in the Holy Spirit
- Article 22: Discernment of God's Will

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 2 Preassessment” (TX006776), on page 96
- handout “Unit 2 Vocabulary” (TX006777), on pages 97–98
- handout “Unit 2 Final Performance Task Options” (TX006786), on pages 114–115
- handout “Unit 2 Final Performance Task Rubrics” (TX006787), on pages 116–117
- handout “Unit 2 Test” (TX6788), on pages 118–123
- handout “Unit 2 Test Answer Key” (TX006789), on pages 124–125
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of the sacraments. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

### UNIT 2

**Explain**

#### LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about Baptism, Confirmation, and the Rite of Christian Initiation of Adults through the “I Know, I Think I Know, I Want to Know” exercise.

**Apply**

#### LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

### CHAPTER 3

**Interpret**

#### LEARNING EXPERIENCE 3: Introduction to Baptism

Explore the power of water as a symbol by viewing and discussing water images from nature and the Scriptures. (U1, Q1, K1, K2, K6, S1)

**Interpret****LEARNING EXPERIENCE 4: The Effects of Baptism**

Invite the students to work in small groups to create brief skits that represent the six effects of Baptism. (U1, Q1, K3, K4, K5, S2)

**CHAPTER 4****Interpret****LEARNING EXPERIENCE 5: The Conversion of Saint Augustine**

Lead the students through an introductory explanation of the history of the Rite of Christian Initiation of Adults and a small-group discussion of the conversion of Saint Augustine. (U2, Q2, K7, K8, K9, S3)

**Explain****LEARNING EXPERIENCE 6: The Journey of the Catechumen: Part 1**

Lead the students through a description of the Rite of Christian Initiation of Adults, from the precatechumenate stage through the catechumenate. (U2, Q2, K7, K8, K9, S4)

**Explain****LEARNING EXPERIENCE 7: The Journey of the Catechumen: Part 2**

Lead the students through a description of the Rite of Election and the final period of preparation during Lent before the elect receive the Sacraments of Initiation. (U2, Q2, K7, K8, K9, S5)

**Explain****LEARNING EXPERIENCE 8: The Journey of the Catechumen: Part 3**

Guide the students in an examination of the celebration of the Sacraments of Christian Initiation and of the period of postbaptismal catechesis. (U2, Q2, K7, K8, K9, S6)

**CHAPTER 5****Perceive****LEARNING EXPERIENCE 9: The Holy Spirit among Us**

Explore who the Holy Spirit is using Scripture passages. (U3, Q3, K12, S7)

**Explain****LEARNING EXPERIENCE 10: Confirmation: East and West**

Introduce the students to the liturgical practices of celebrating Confirmation in the Eastern and Western Churches. (U3, Q3, K10, S8)

**Empathize****LEARNING EXPERIENCE 11: Life in the Holy Spirit**

Explore with the students what it means to live in the Holy Spirit by examining several case studies. (U3, Q3, K11, K12, S9)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).

## Explain

### LEARNING EXPERIENCE 1 (Unit) Preassessment

**Preassess what the students already know about Baptism, Confirmation, and the Rite of Christian Initiation of Adults through the “I Know, I Think I Know, I Want to Know” exercise.**

- 1. Prepare** by photocopying or downloading and printing the handout “Unit 2 Preassessment” (TX006776), on page 96, one for each student. Gather three sheets of newsprint, and write the following headings, one on each sheet: “I know,” “I think I know,” and “I want to know.” Hang the three sheets in three different areas of the classroom. You will also need several pairs of scissors and glue sticks.
- 2. Introduce** the focus of this unit: Baptism, Confirmation, and the Rite of Christian Initiation of Adults. This preassessment exercise will enable the students to articulate their prior knowledge of these sacraments and to identify what they are most interested in learning, both during unit 2 and throughout the course.
- 3. Distribute** the handout to the students. Explain that in the first column, they are to list things they already know about Baptism. In the second column, they are to list things they think they know but perhaps are not 100 percent sure of, or that they know only partially or vaguely. In the third column, they are to list questions they have about Baptism. Instruct the students to repeat the same procedure for the three columns for Confirmation and the Rite of Christian Initiation of Adults. Give the students 10–15 minutes to work, encouraging them to list at least two items in each of the three columns for Baptism, Confirmation, and the Rite of Christian Initiation of Adults.
- 4. Arrange** the students into pairs. Give the pairs about 5 minutes to compare their handouts. Invite them to notice commonalities among the items they listed, as well as any items that may appear in different columns on their handouts (i.e., what one student may know for certain, another student may know only partially or have a question about).

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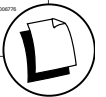
**Unit 2 Preassessment**

Sacrament	I Know	I Think I Know	I Want to Know
Baptism			
Confirmation			
Rite of Christian Initiation of Adults			

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5. **Reconvene** the class as a large group, and discuss the handout briefly, soliciting a few examples of items for each of the three sections. Be sure to affirm the students' prior knowledge, to correct any glaring inaccuracies that surface in the conversation, and to encourage their intellectual curiosity in posing questions.
6. **Distribute** the scissors and glue sticks. Direct the students to cut apart the three sections of their handout for Baptism, Confirmation, and the Rite of Christian Initiation of Adults, and to glue each section to the appropriately labeled sheet of newsprint in the classroom. Keep these posters displayed for the duration of the unit, referring to them when incomplete knowledge is expanded or clarified and when the students' questions are addressed. You may want to refer back to these posters at the conclusion of the unit as well, to help the students synthesize their learning.

### TEACHER NOTE

To extend this learning experience, type all of the “I want to know” items into a Google Doc (or other cloud-based platform) that your students can both view and edit. As you proceed through the unit, encourage (or perhaps require) the students to visit this document online and answer some of these questions, either their own questions or those of their classmates. Because Google Docs tracks editing activity by user, you will be able to clearly view each student's contributions to this digital conversation.

### Apply

### LEARNING EXPERIENCE 2 (Unit)

## Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts “Unit 2 Final Performance Task Options” (TX006786), on pages 114–115, and “Unit 2 Final Performance Task Rubrics” (TX006787), on pages 116–117, one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - Both options may be completed either alone or with a partner.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.

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#### Unit 2 Final Performance Task Options

The following is a list of enduring understandings for unit 2. They should appear in this final performance task as your teacher can assess whether you learned the most essential content.

- The Sacraments of Christian Initiation begin and strengthen our life in Christ.
- Through Baptism, we are united with Christ and receive adopted children of God.
- The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity.

#### Option 1: Attend a Baptism Celebration

Ask permission from your local Catholic parish to attend a Baptism, unless it occurs during a Sunday celebration of the Eucharist. When Baptism is celebrated on a Sunday (or Sunday) of the month, Baptism is celebrated during a Sunday Mass.

Participate in a fully conscious and intentional way in the celebration by listening to the prayers, the words of the rite of Baptism, and the readings of the Word of God. Sing the communal hymns and carefully watch for the symbols used in Baptism.

Write a reflection essay that addresses the following questions:

- What aspects of this sacramental celebration most clearly communicated the meaning of Baptism as initiation into the Church?
- What symbols were used, and what was the purpose and meaning of each?
- Did the symbols convey their intended meaning effectively? Explain.
- Whether the celebration was for an adult or for an infant, what words or actions did you hear or observe that communicated the importance of Baptism in living out the Christian faith?
- If the Baptism was an infant Baptism, where does adult responsibility fit in?
- In what manner is the identity of the person baptized different or changed after Baptism? (Listen carefully to all the words in the rite of Baptism.)

Be sure to also address the unit's enduring understandings in your reflection essay.

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#### Unit 2 Final Performance Task Rubrics

Criteria	Option 1			
	4	3	2	1
Enduring Understanding 1: The Sacraments of Christian Initiation begin and strengthen our life in Christ.	Student clearly identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.
Enduring Understanding 2: Through Baptism, we are united with Christ and receive adopted children of God.	Student clearly identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.
Enduring Understanding 3: The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity.	Student clearly identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.	Student identifies and explains the meaning of Baptism as initiation into the Church.

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4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

### TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

5. **Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

### TEACHER NOTE

Time permitting, allow the students to share their final performance tasks (either formally or informally) with their classmates on the due date.

### Interpret

## LEARNING EXPERIENCE 3 (Chapter 3)

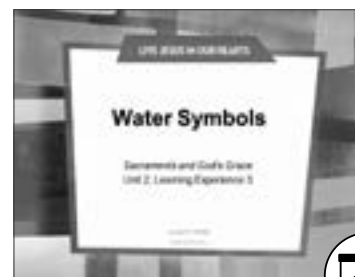
### Introduction to Baptism

Explore the power of water as a symbol by viewing and discussing water images from nature and the Scriptures. (U1, Q1, K1, K2, K6, S1)

1. **Prepare** by ensuring that all the students have read article 11 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) during class. Download the PowerPoint presentation “Learning Experience 3: Water Symbols” (TX006846), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
2. **Mark** the following Scripture passages in a Bible to be read to the class:
  - Genesis 1:1–2
  - Genesis 7:1–10
  - Exodus 14:21–31
  - Mark 1:9–11



Article 11



TX006846



3. **Show** the PowerPoint presentation, asking the students to look at each image, think about the characteristic (life-giving, dangerous, soothing, and so on) of water that is represented in the image, and write a brief description of what they see.
4. **Invite** the students, after viewing each slide, to share the characteristic of water they observe in the image. Make note of some of the more insightful observations, and review several of these with the students. Conclude this part of the presentation by sharing the following points:
  - The images we have observed help us to understand the power of water as a symbol. Water is a source of life, and, in fact, it is an endangered source of life. Today less than half of the world's population has access to clean and safe drinking water. We use water for drinking, watering crops, cooking, and even for playing. Water is also an important source of cleansing. We bathe in water, wash clothes and dishes with water, even process sewage with water. Water is also destructive and can even cause death. We are aware of dangerous floods, of people drowning in pools and rivers, of tsunamis, of water surges that accompany hurricanes, and even of the danger of polluted water. Eighty percent of all childhood diseases in the world are caused by contaminated water. Water is indeed a powerful symbol of both life and death.
  - Water as a source of life and death is a powerful symbol in the Sacred Scriptures as well, and some of the most important of these accounts are an integral part of the Baptism ritual. We will now listen to four short Scripture passages: two from Genesis, one from Exodus, and one from the Gospel of Mark.
5. **Prepare** by reviewing the Scripture passages or by asking a student or students to prepare these readings in advance. Show the slide that accompanies the Scripture reading as each passage is read (the Scripture slides are the last four slides of the PowerPoint presentation). After each passage is read, invite the students to share the characteristics of water that are suggested. Ask the students why these events are so important to our salvation history. Conclude by reviewing the following points, using these or similar words:
  - Jesus chose to be baptized in the Jordan River by John the Baptist in solidarity with us, even though he was without sin. By doing so, Jesus also chose Baptism as the symbol of initiation into the Church.

Invite the students to make comments or ask questions at this time.

### TEACHER NOTE

The PowerPoint presentation includes teacher notes. These notes are intended as explanations, expansions, or applications of the material being presented.

## Interpret

## LEARNING EXPERIENCE 4 (Chapter 3)

## The Effects of Baptism

Invite the students to work in small groups to create brief skits that represent the six effects of Baptism. (U1, Q1, K3, K4, K5, S2)

- 1. Prepare** by ensuring that all the students have read articles 12 and 13 in the student book prior to this learning experience. Prepare in advance by creating six small groups based on the following criteria: Each group should have a mixture of students who are creative, who stay on task, who are thinkers, who are extroverted, who are introverted, and so on. You can enhance this experience by providing a variety of props for the students to use for their skits. Also prepare by writing the six effects of Baptism on strips of paper and placing them in a container for the small groups to draw from. If possible, arrange for other teacher-monitored spaces for the small groups to practice. Remind the students to bring their student books to class.
- 2. Arrange** the students into the predetermined groups, and give the following directions:
  - Your group will be randomly selecting one of the six effects of Baptism on a slip of paper. Your task is to adequately portray what the effect of Baptism is and does in a creative and dramatic way. Humor is allowed, but it should not overshadow the message.
  - You will be given 7 minutes to write and 5 minutes to practice your skit. Therefore, you will have to keep your skits simple and to the point.
- 3. Bring** the container of topics around so each small group can draw one. After all the groups have chosen an effect, instruct them to begin. Allow adequate time for the groups to move to their work areas before beginning the time countdown. Check on students as they work, to make sure they understand the assignment.
- 4. Call** all the student groups back together when time is up, and have the groups perform their skits in random order. At the end of each skit, make sure the class understands the effect that has been presented.



Articles 12-13



## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 3 quiz (TX006861), do so now, before moving on to chapter 4. (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

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**Chapter 3 Quiz**

Write the letter that corresponds to the best answer choice in the blank space provided.

- Which of the following is the best description of Baptism?
  - the first of the Seven Sacraments
  - a special gift of the Holy Spirit
  - a sacrament of healing
  - all of the above
- Which of the following is performed after the baptism that is used for absolution in the Sacraments of Penance, Confirmation, and Holy Orders?
  - myrrh
  - chrism
  - Sacred Chrism
  - anointing oil
- Which of the following is the best definition for the common priesthood of the faithful?
  - the name for the priesthood shared by those who take Holy Orders
  - the name for the priesthood shared by priests of every religion
  - the name for the priesthood shared by all lay ministers
  - the name for the priesthood shared by all who are baptized
- Which of the following describes that which makes the office of bishop permanent? It is indelible and sacred.
  - chrism
  - anointing oil
  - myrrh
  - oil
- Which of the following is the Sacrament of Baptism part of?
  - The Sacraments of Healing
  - The Sacraments of Christian Initiation
  - The Sacraments of the Service of Communion
  - The Sacraments of Penance and Holy Orders
- Which of the following are related to Baptism?
  - "the oil"
  - the bath of enlightenment
  - anointing oil
  - all of the above

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New Jesus in Our Hearts Series

Document # TX006861

TX006861





TX006843

## TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 3 Overview: Baptism” (TX006843) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).

## Explain

### LEARNING EXPERIENCE 5 (Chapter 4)

## The Conversion of Saint Augustine

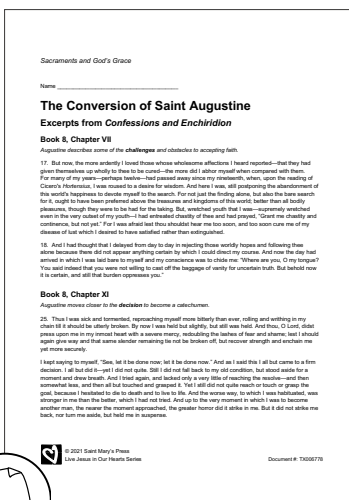
Lead the students through an introductory explanation of the history of the Rite of Christian Initiation of Adults and a small-group discussion of the conversion of Saint Augustine. (U2, Q2, K7, K8, K9, S3)

- 1. Prepare** by ensuring that all the students have read article 14 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “The Conversion of Saint Augustine” (TX006778), on pages 99–102, one for each student.
- 2. Invite** a student who reads well to read the vignette at the beginning of article 14 to the class. After the reading, invite student comments or questions.
- 3. Instruct** the students to take out a sheet of paper or their notebook for note-taking. Then share the following points:

- Jesus’ own Baptism became a model for initiation into the Church. Early Christians were baptized after three years of preparation, called *catechesis*, a Greek word that we still use today. An official teacher of the faith was and is still called a catechist. *Catechesis* is also the root of the word *Catechism*, which is the official collection of teachings of the Church.
- The word *baptism* comes from the Greek word *baptizein*, which means “to plunge.” Baptism really is about plunging into new life! The primary symbol is actually dying (drowning) and rising to new life. Baptism is also called “the bath of enlightenment” because we are enlightened by the true light of Christ.
- As with Jesus’ Baptism, this symbolic and sacramental action releases the presence and power of the Holy Spirit. The New Testament book Acts of the Apostles describes the Baptism of thousands of people at Pentecost after they heard Peter’s sermon about Jesus’ life, death, and Resurrection for the forgiveness of sins and for the salvation of the world (see Acts 2:1–42).
- In the first two centuries of the Church, the norm for Christian initiation was to be baptized, anointed with oil, and given Communion by the bishop. Often entire families were baptized together. As the Church grew in numbers, especially after the



Article 14



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Emperor Constantine declared tolerance of all religions, including Christianity, bishops could no longer be present for every Baptism. However, to maintain ties with local churches, the bishop would return at a later time to anoint the baptized, a practice that later was called Confirmation. Eventually, the catechumenal process was almost lost as more and more Christians were baptized as infants.

- By the fourth century, Christianity was becoming an established religion, but not all the fundamental doctrines of the faith that exist today were well defined. One important convert to the Church during this time was Saint Augustine, who was eventually canonized as a saint and named a Doctor of the Church because of his significant contributions to our understanding of the faith. Augustine's own compelling story of his conversion gives us perspective about the human and divine qualities of conversion to Christianity and the power of Baptism. Augustine's story also conveys the reality that every Christian can make a tremendous difference in the world.
4. **Distribute** the handout and arrange the students into small groups of three or four. Ask each small group to appoint a group leader who will report back to the class.
  5. **Direct** the students to read the handout. For students who may ask, the word *confession* is used in the sense of "telling the truth about God," which is much like confessing one's faith. Instruct the students to read Augustine's compelling story and his decision to be baptized in terms of his *challenges*, his *decision*, and the *outcomes* of his decision. Advise the students to read carefully with an awareness that Augustine lived and wrote in the fourth century. The students may read silently, or one student in each small group may read to the group quietly.
  6. **Instruct** the small groups to discuss the questions that follow on the handout. Invite each group leader to report back to the class the major ideas the group discussed. Repeat and underscore the more salient points the students make. Emphasize the reality that God can and does work in us, even with the untidiness of our lives.

# Explain

## LEARNING EXPERIENCE 6 (Chapter 4)

# The Journey of the Catechumen: Part 1

Lead the students through a description of the Rite of Christian Initiation of Adults, from the precatechumenate stage through the catechumenate. (U2, Q2, K7, K8, K9, S4)

- Prepare by ensuring that all the students have read article 15 in the student book prior to this learning experience. Photocopy or download and print the handout, “The Journey of the Catechumen” (TX006779), on page 103. Also download the PowerPoint presentation “Learning Experiences 6, 7, and 8: The Journey of the Catechumen” (TX006847), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
- Lead the students through the Rite of Christian Initiation process using part 1 of the PowerPoint presentation. Encourage the students to ask questions at any time. Points of instruction can be found in the “notes” section of each slide. Begin with these preliminary remarks:

  - Why do you suppose people today seek entrance into the Catholic Church? (*Allow several students to offer answers.*)
  - If we were to interview ten different catechumens—that is, unbaptized persons who are seeking entrance into the Church—we would probably receive ten different reasons for their decisions to follow Christ through the Catholic Church. What is likely common to all, however, is a desire to become Christ’s disciple in a Church community that continues to mediate Christ’s presence in the world.
  - We would probably also find that each catechumen faced some type of challenge, and each felt a need to fulfill a spiritual longing. If you have chosen the second final performance task option, interviewing a catechumen, listen carefully when they tell you about what attracted them to the Church.
  - Now we will begin to look at the journey of the catechumen and the various stages through which they will progress along the way. (*Show slide 1, the title slide, and slide 3, “Major Stages.”*) Refer to the handout and follow the PowerPoint presentation as we progress through it.
  - (*Show slide 4, “Inquiry.”*) The first stage begins when a person interested in following Christ in the Church and in being baptized becomes an “inquirer.”
  - (*Show slide 5, “First Step: Rite of Acceptance into the Order of Catechumens.”*) The Rite of Acceptance is the first public step the inquirer makes.
  - (*Show slide 6, “Questions for Inquirers (Candidates).”*) In the presence of the community (or representatives of the community), the celebrant asks the candidates important questions.

Article 15

The Journey of the Catechumen

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- (Show slide 7, “*Period of the Catechumenate.*”) The catechumenate is a time of spiritual and catechetical formation. It involves the whole person—emotions, spiritual life, intellect, physical self, and all one’s gifts and weaknesses.
- (Show slide 8, “*Formation through.*”) The formation of a catechumen addresses all aspects of the person by devoting the process to catechesis, spiritual development, liturgy, and apostolic witness. We will look at each of these briefly. (Show slides 9–12.)
- This is the major substance of the period of the catechumenate before the final stage during Lent. This period can last from nearly a year to three years. A year or less for the entire process is common in most parishes in the United States.

Invite the students to ask questions or to make comments at this time.



Article 16

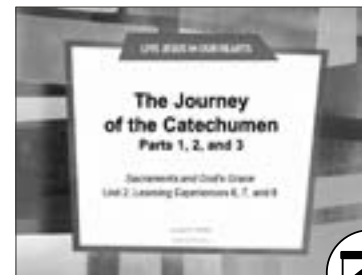


## Explain

### LEARNING EXPERIENCE 7 (Chapter 4)

## The Journey of the Catechumen: Part 2

Lead the students through a description of the Rite of Election and the final period of preparation during Lent before the elect receive the Sacraments of Initiation. (U2, Q2, K7, K8, K9, S5)



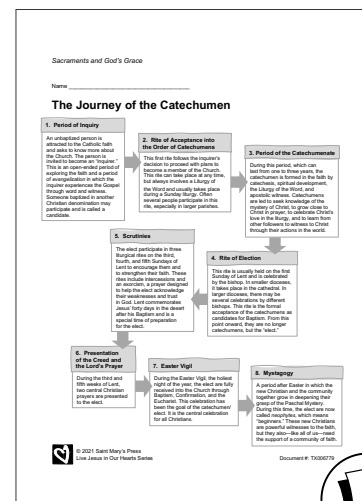
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1. **Prepare** by ensuring that all the students have read article 16 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Prepare to use part 2 of the three-part PowerPoint presentation “Learning Experiences 6, 7, and 8: The Journey of the Catechumen” (TX006847), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments). The students will need a sheet of paper or their notebooks to take notes during the PowerPoint presentation, and they may also refer to the handout “The Journey of the Catechumen” (TX006779), on page 103, which they received in learning experience 6. Gather four sheets of newsprint and four sets of markers.
2. **Arrange** the students into four small groups. Distribute a sheet of newsprint and a set of markers to each group. Assign each group one of the following topics:
  - Rite of Election or Enrollment of Names
  - period of purification and enlightenment
  - scrutinies (including intercessions and exorcisms)
  - presentations of the Creed and the Lord’s Prayer

Tell the students that after the PowerPoint presentation, each small group will be outlining a presentation of its assigned topic. The groups will be given time to outline their presentation and will then present their topic to the class.

3. **Show** the PowerPoint presentation, and then instruct the groups to discuss their topic, paying attention to any relevant material from the student book. Then tell them to prepare an outline of their



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presentation on the newsprint. One or more members of the group will present the information to the class.

4. **Invite** the small groups to present the topics in the order in which they are listed in step 2 of this learning experience. Show part 2 of the PowerPoint presentation, as each topic is presented, beginning with slide 13, the title slide.
5. **Explain** as part of slide 15 that whereas the inquirer freely chooses to “accept” the next step of becoming a catechumen, the Church chooses or “elects” the catechumen as a sign of the Church’s acceptance.
6. **Tell** the students when showing slide 15 that the scrutinies involve prayers of intercession and special prayers called exorcisms, which are pleas to God that the elect may acknowledge their weaknesses and put their trust in God. In the scrutiny for the third Sunday of Lent, we find, for example:

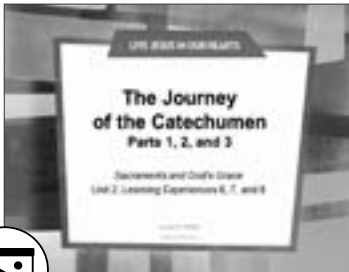
Grant that these catechumens . . .  
may turn to the Lord as they hear his word  
and acknowledge the sin and weaknesses that weigh them down.  
Protect them from vain reliance on self  
and defend them from the power of Satan.

*(Rite of Christian Initiation of Adults, p. 115)*

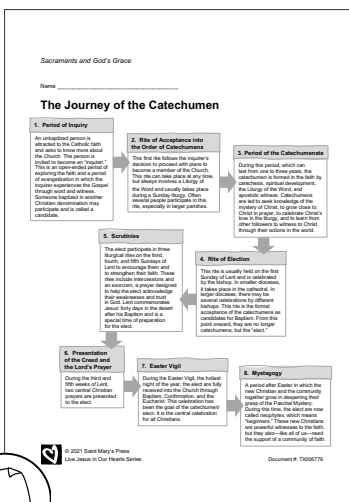
7. **Conclude** by inviting the students to ask questions or make comments.



Article 17



TX006847



TX006779

### Explain

## LEARNING EXPERIENCE 8 (Chapter 4)

### The Journey of the Catechumen: Part 3

Guide the students in an examination of the celebration of the Sacraments of Christian Initiation and of the period of postbaptismal catechesis. (U2, Q2, K7, K8, K9, S6)

1. **Prepare** by ensuring that all the students have read article 17 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Prepare to use part 3 of the three-part PowerPoint presentation “Learning Experiences 6, 7, and 8: The Journey of the Catechumen” (TX006847), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments). The students will need a sheet of paper or their notebooks in order to take notes during the presentation, and they may also refer to the handout “The Journey of the Catechumen” (TX006779), on page 103, which they received in learning experience 6. Gather seven sheets of newsprint and seven sets of markers.
2. **Arrange** the students into seven small groups, assigning one of the following topics to each. Coordination with the PowerPoint slides is noted in parentheses. Note the information about the celebration provided in the PowerPoint notes. Each group should be given one of the following topics:



- procession with the Paschal candle (slide 18)
  - the Exsultet (slide 18)
  - the Liturgy of the Word (slide 18)
  - Baptism, and the symbols of the white garment and lighted candle (slides 19 and 20)
  - Confirmation (slide 21)
  - the Eucharist (slide 22)
  - Period of Mystagogy (slide 23)
3. **Distribute** a sheet of newsprint and a set of markers to each of the seven groups.
  4. **Show** the PowerPoint presentation, and then instruct the groups to discuss their topic, paying attention to any relevant material in article 17 in the student book. Then they should prepare an outline of their presentation on the newsprint. One or more members of the group will present the information to the class.
  5. **Invite** the groups, after allowing sufficient time for preparation, to present information to the class on the topics, in the order listed in step 2 of this learning experience. After the student presentation of the Exsultet, briefly describe the elaborate and potentially powerful Liturgy of the Word during the Easter Vigil:
    - Seven Old Testament passages are read (at least three are mandatory, including Exodus 14:15–15:1, the crossing of the Red Sea, which may never be omitted) recounting salvation history.
    - An epistle (Romans 6:3–11) is read about Baptism into the death of Christ so that we might rise with Christ.
    - A Gospel reading announcing the Resurrection is proclaimed.
 Add information that may be missing or need to be corrected from the student presentations.
  6. **Conclude** by inviting the students to make comments or ask questions.

## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 4 quiz (TX006862), do so now, before moving on to chapter 5. (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

Sacraments and God's Grace

Name \_\_\_\_\_

### Chapter 4 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What term can best be defined as a period of catechesis following the reception of the Sacraments of Christian Initiation that aims to more fully initiate people into the mystery of Christ?
  - a. exsultet
  - b. mystagogy
  - c. catechesis
  - d. period of the catechumenate
2. Which term can best be defined as completing the Sacrament of Baptism by sealing the baptized person's union with Christ and by equipping that person for active participation in the life of the Church?
  - a. Holy Orders
  - b. Eucharist
  - c. Confirmation
  - d. anointing with Sacred Chrism
3. Which of the following is the name given to catechumens after the Rite of Election?
  - a. the elect
  - b. catechumens
  - c. candidates
  - d. novitiate
4. Which of the following can best be defined as this within the Rite of Christian Initiation of Adults that supports and strengthens the elect through programs of instruction and exercise?
  - a. exsultet
  - b. mystagogy
  - c. catechesis
  - d. period of the catechumenate
5. Which of the following is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ?
  - a. spiritual anointing
  - b. exsultet
  - c. mystagogy
  - d. catechesis

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Document # TX006862

TX006862





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## TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 4 Overview: The Rite of Christian Initiation of Adults” (TX006844) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).

## Perceive

### LEARNING EXPERIENCE 9 (Chapter 5)

## The Holy Spirit among Us

Explore who the Holy Spirit is using Scripture passages.  
(U3, Q3, K12, S7)

- Prepare** by ensuring that all the students have read article 18 in the student book prior to this learning experience and that they will have access to their Bibles and student books (print or digital) during class. Photocopy or download and print the handout “Who Is the Holy Spirit?” (TX006780), on page 86, one for each student. Write the six Scripture references on strips of paper and place them in a container so the students can draw them randomly.
- Distribute** the handout. Arrange the students into six small groups. Introduce the exercise by sharing the following points:
  - You know from your reading and from our class discussions that the Sacrament of Confirmation seals the person who receives it with the Gifts of the Holy Spirit. Confirmation, then, sacramentally celebrates and makes real the work of the Holy Spirit among us in the Church and in the world.
  - This exercise focuses on the question “Who is the Holy Spirit?” We will begin exploring who the Holy Spirit is by examining several Scripture passages from the Old and New Testaments. In the Old Testament, the Spirit of God is not yet recognized as the Third Person of the Trinity. However, Christians recognize the Holy Spirit in these Scripture accounts.
  - When your group receives your Scripture passage, one person should read the passage to your group quietly. All group members should silently follow along as the Scripture passage is read. Then, as a group, discuss and answer the questions that follow. Be prepared to report your answers to the class. You may choose a single spokesperson, or several members of your group may respond.
- Allow** adequate time for the groups to discuss the questions. After they have completed all the questions, call on each group to report. If time is limited, focus on the first and fourth questions.
- Conclude** by reviewing the more salient points the students have made.



Article 18

Sacraments and God's Grace

Name \_\_\_\_\_

**Who Is the Holy Spirit?**

- Ezekiel 37:1-13 (Dry bones come to life.)
- Isaiah 11:1-9 (The Messiah will possess a spirit of wisdom and understanding.)
- John 14:12-26 (Jesus promises to send an Advocate to remain with his followers.)
- Acts of the Apostles 2:1-13 (The gift of the Holy Spirit brings unity at Pentecost.)
- 2 Corinthians 1:3-12 (Jesus united with the Holy Spirit brings confidence and truth.)
- Galatians 5:15-26 (The Gifts of the Holy Spirit are given for the good of all.)

1. What do you learn about who the Holy Spirit is in this passage?
2. Based on the Scripture passage, would you characterize the Holy Spirit as dynamic or passive? Explain your answer.
3. Which Gifts of the Holy Spirit are mentioned and to whom are they given?
4. The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and makes unity and diversity. Which of these characteristics of the Holy Spirit are most prominent in this Scripture passage?

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## TEACHER NOTE

You can check student understanding against the handout “Who Is the Holy Spirit? Answer Key” (TX006781), on pages 105–106, or provide copies for the students to check their answers and help them prepare for future assessments.

## Explain

## LEARNING EXPERIENCE 10 (Chapter 5)

## Confirmation: East and West

Introduce the students to the liturgical practices of celebrating Confirmation in the Eastern and Western Churches. (U3, Q3, K10, S8)

- 1. Prepare** by ensuring that all the students have read articles 19 and 20 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “Confirmation: East and West” (TX006782), on page 108, one for each student. Decide whether to conduct this learning experience with students working individually or in small groups.
- 2. Arrange** the students into small groups if you have chosen that option. Give instructions in these or similar words:
  - You will be doing a brief comparison of the different ways of celebrating Confirmation in the Eastern Catholic and Western Catholic Churches. You will receive a handout that asks you to compare these two liturgical traditions according to several criteria. You will work with article 19, “Confirmation: East and West,” in the student book to complete the handout.
- 3. Distribute** the handout and tell the students to begin. After the students have completed the handout, call on a number of students to share their responses with the class.
- 4. Conclude** by emphasizing that each Church’s tradition reminds us of something important. Whereas the Eastern tradition emphasizes the original order of the celebration of the Sacraments of Initiation, the Western tradition emphasizes the importance of Apostolic Succession. Most important, however, is that the Eastern Churches maintained what is now understood to be the normative celebration of the Sacraments of Initiation. This normative order has been restored in the Western Church through the Rite of Christian Initiation of Adults, and it has reestablished a standard according to which all the Sacraments of Initiation must be understood and celebrated.

## TEACHER NOTE

You can check student understanding against the handout “Confirmation: East and West Answer Key” (TX006783), on page 108, or provide copies for the students to check their answers and help them prepare for future assessments.

Sacraments and God's Grace

Who Is the Holy Spirit? Answer Key

Question	Answer	Question	Answer
1. What are the gifts of the Holy Spirit?	1. Wisdom 2. Understanding 3. Counsel 4. Fortitude 5. Knowledge 6. Piety 7. Fear of the Lord	2. What is the Holy Spirit's role in the Church?	The Holy Spirit is the source of all grace and the one who gives life to the Church. The Holy Spirit is the one who gives us the strength to live our lives in accordance with the teachings of the Church.
3. What is the Holy Spirit's role in the individual?	The Holy Spirit is the one who gives us the strength to live our lives in accordance with the teachings of the Church. The Holy Spirit is the one who gives us the strength to live our lives in accordance with the teachings of the Church.	4. What is the Holy Spirit's role in the world?	The Holy Spirit is the one who gives us the strength to live our lives in accordance with the teachings of the Church. The Holy Spirit is the one who gives us the strength to live our lives in accordance with the teachings of the Church.

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Chapter 5: Confirmation

Article 19  
Confirmation: East and West

The sacrament of Confirmation is the seal of the Holy Spirit. It is the sacrament by which the baptized are strengthened and sealed with the Holy Spirit. The sacrament of Confirmation is the seal of the Holy Spirit. It is the sacrament by which the baptized are strengthened and sealed with the Holy Spirit.

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Articles 19–20

Sacraments and God's Grace

Confirmation: East and West

Questions about the Sacrament of Confirmation	Eastern Catholic Churches' Tradition	Western Catholic Churches' Tradition
What is the name of the sacrament of Confirmation?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation

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TX006782

Sacraments and God's Grace

Confirmation: East and West Answer Key

Questions about the Sacrament of Confirmation	Eastern Catholic Churches' Tradition	Western Catholic Churches' Tradition
What is the name of the sacrament of Confirmation?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation
What is the name of the sacrament of Confirmation in the Eastern Catholic Churches?	Chrismation	Confirmation
What is the name of the sacrament of Confirmation in the Western Catholic Churches?	Confirmation	Confirmation

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TX006783

The Chapter 5/Confirmation

Article 21  
Life in the Holy Spirit

The Holy Spirit was at the time of the Pentecost, and the gift of the Holy Spirit was given to all the baptized. The Holy Spirit is the Lord and the giver of life, who dwells in our hearts and leads us on the way to eternal life. The Holy Spirit is the Lord and the giver of life, who dwells in our hearts and leads us on the way to eternal life.

There was a strong and steady wind, and the tongues of fire appeared and were seen by all. The Holy Spirit came down like a dove and was seen by all. The Holy Spirit is the Lord and the giver of life, who dwells in our hearts and leads us on the way to eternal life.

What is the Holy Spirit? The Holy Spirit is the Lord and the giver of life, who dwells in our hearts and leads us on the way to eternal life. The Holy Spirit is the Lord and the giver of life, who dwells in our hearts and leads us on the way to eternal life.

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## Empathize

## LEARNING EXPERIENCE 11 (Chapter 5)

## Life in the Holy Spirit

Explore with the students what it means to live in the Holy Spirit by examining several case studies. (U3, Q3, K11, K12, S9)

- Prepare** by ensuring that all the students have read articles 21 and 22 in the student book prior to this learning experience. Photocopy or download and print the handout “Life in the Holy Spirit” (TX006784), on pages 109–111, one for each student.
- Distribute** the handout and arrange the students into small groups of three or four. Ask each small group to choose a group leader. Assign each group a case study from the handout. Because there are five case studies, some groups may receive the same case study.
- Instruct** the group leaders to read the case study to their groups. After each group has listened to the case study, they should discuss the questions that follow. Give the groups the following instructions:
  - After listening to each case study, use the questions that follow as a guide to apply the gifts and fruits of the Holy Spirit needed to respond appropriately. Consider how various gifts or fruits of the Holy Spirit might help in making a good decision.
- Conclude** the learning experience by asking each small group to select a member to read its case study aloud to the class. Dialogue with that group (or any other groups who may have the same case study) to share a general overview of their responses to the questions on the handout. Continue with this overview discussion until all the case studies have been covered.

## TEACHER NOTE

You can check student understanding against the handout “Life in the Holy Spirit Answer Key” (TX006785), on pages 112–113, or provide copies for the students to check their answers and help them prepare for future assessments.

## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 5 quiz (TX006883), do so now, before moving on to “Concluding the Unit.” (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)



Articles 21–22



TX006784



TX006785



TX006883

**TEACHER NOTE**

You can also present the main chapter points using the PowerPoint presentation “Chapter 5 Overview: Confirmation” (TX006845) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).



TX006845



## CONCLUDING THE UNIT

### Using the Student Book “Unit 2 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.



Unit 2 Highlights



### Using the Preassessment

Consider spending a portion of a class period near the end of the unit to return to the posters the students created in the preassessment activity at the beginning of the unit. Place the posters around the room, and consider the following possibilities:

- Give the students about 5 minutes to take a “gallery tour” of the posters. Direct them to make note of the following:
  - at least one “I know” item about which they deepened their understanding during this unit
  - at least one “I think I know” item about which they have attained greater clarity
  - at least one “I want to know” item about which they have gained information or insight

Ask for volunteers to share any or all of these items aloud with the class. Be sure to affirm the evident growth in students’ understanding.

- Invite the students to pose additional questions that they now have about the Church, questions that may be addressed later in this course or in future courses, or that they may choose to investigate on their own. In other words, if they were to complete the preassessment hand-out now, what items would be in the “I want to know” column? Help the students to understand that studying a particular topic not only serves to answer our questions about that topic but also piques our curiosity to pose more questions and to continue our studies.

### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *Why do I need to be initiated into the Church?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or to engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- Based on the material in this unit, what are some reasons you can give for the necessity of Baptism?
- Why do you think people choose to join the Church as an adult, and what are the essential steps in the process?
- How does Confirmation unite us more firmly with Christ?



Bring It Home



# Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to eleven double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 3 Double-Check Questions

1. *Why do we use a word that comes from the Greek word baptizein, meaning “to plunge,” to describe our rise to a new life in Christ?*

In Baptism, we are plunged into the waters of death in order to rise to new life in Christ. Baptism is also called the “bath of enlightenment,” for through Baptism we are enlightened by the Word that is Christ and receive the true light that enlightens every follower of Christ.

2. *Name four events in salvation history associated with water that help us to understand the meaning of the Sacrament of Baptism.*

Salvation history includes several events associated with water that help us to understand the meaning of the Sacrament of Baptism:

- The creation of the world, in which the Holy Spirit hovered over the waters and brought life from them
- The Great Flood, in which God sought to wash the world clean of sin and to bring forth new life
- The Exodus, specifically the passing of the Israelites through the Red Sea, which parted to allow them to continue their journey from slavery to freedom
- The crossing of the River Jordan, when the Israelites finally reached the Promised Land
- The Baptisms that John the Baptist conducted in the River Jordan, including the Baptism of Jesus himself

3. *Describe how to baptize in an emergency.*

In an emergency, anyone can baptize by using the Trinitarian formula. One must have the intention to baptize the person as a follower of Christ and member of his Body, the Church. With this intention in mind, one pours water on the candidate’s head, saying, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” (CCC, no. 1284).

4. *Choose one of the six effects of Baptism and explain its meaning.*

Answers will vary, and students will choose one of the following:

- *We die and rise with Christ.* Baptism unites us with Christ and grants us a share in his Paschal Mystery. The baptismal waters symbolize dying and rising. Baptism promises that at our death, if we have been faithful to Christ, he will take us up to a new and resurrected life.

- *We are freed from Original Sin and personal sins.* We inherit Original Sin as part of human nature, but Baptism, in which we choose Christ (or he is chosen for us), forgives all our sins.
  - *We become God's adopted children.* Before Christ, we were slaves to sin and death. Christ redeemed us and made us adopted children of God. We become members of the Body of Christ through the sanctifying grace of Baptism, which helps us to believe in and love God, to live according to the Holy Spirit, and to grow in goodness and turn away from sin.
  - *We become members of the Church and share in the priesthood of Christ.* Baptism makes us members of the Church, the People of God, the Body of Christ—united with Christ and with all those who have been baptized. As a result, we no longer belong to ourselves but to Christ, and our rights and duties flow from this belonging.
  - *We receive a sacramental character that is permanent or indelible.* Baptism makes an invisible mark on the soul, choosing and sealing us for Christ and consecrating us for Christian worship. As a result, Baptism can never be repeated.
  - *We are empowered by the Holy Spirit for discipleship.* Baptism anoints us and incorporates us into Christ—priest, prophet, and king. As a result, we are empowered to be his disciples: to worship, to hear and act on the Word of God, and to serve others.
5. *What is the common priesthood of the faithful, and why is it connected to Baptism?*

The common priesthood of the faithful is the name for the priesthood shared by all who are baptized. The baptized share in the one priesthood of Jesus Christ by participating in his mission as priest, prophet, and king. Baptism gives us a share in the priesthood of Christ. The word *common* means “for all,” as in for all those who are baptized. From this word, we get the words *communal* and *community*. As we are incorporated into Christ, who is Priest, Prophet, and King, so we are given the gift of proclaiming the praises of God.

6. *Why has Baptism been administered to children from the earliest times of the Church?*

Baptism of infants and young children is an ancient tradition of the Church. Today, when infants and young children are baptized, we celebrate the rites of Baptism. As the baptized child progresses in age and understanding, appropriate instruction and involvement in the Christian way of life is offered so that the life of faith nourished by the grace of Baptism can also grow.

7. *What are we freed from during Baptism, and why must we baptize even those who haven't committed personal sin yet?*

We inherit Original Sin as part of human nature, but Baptism, in which we choose Christ (or he is chosen for us), forgives all our sins. Original Sin is the sin of the first man and woman, who disobeyed God's command by choosing to follow their own will and so lost their original holiness and became subject to death, which is passed on to us. Because of this sin, the Church baptizes even those who haven't committed personal sin—infants and young children.



8. *Who are the ordinary ministers of Baptism?*

The ordinary ministers of Baptism are the bishop, the priest, and the deacon.

### Answer Key for Chapter 4 Double-Check Questions

1. *What are the three Sacraments of Christian Initiation?*

The three Sacraments of Christian Initiation are Baptism, Holy Eucharist, and Confirmation.

2. *What is the Rite of Christian Initiation of Adults (RCIA)?*

The RCIA is the process by which an unbaptized person (or “catechumen”) and those who have been baptized in another Christian denomination (or “candidates for full communion”) are prepared to become full members of the Church.

3. *What are the four periods and three steps of the RCIA?*

The RCIA includes seven milestones—that is, four periods of time separated by three steps:

- Period of Inquiry (Period of Evangelization and Precatechumenate)
- Step 1: Rite of Acceptance into the Order of Catechumens
- Period of the Catechumenate
- Step 2: Rite of Election or Enrollment of Names
- Period of Purification and Enlightenment
- Step 3: Celebration of the Sacraments of Initiation
- Period of Postbaptismal Catechesis or Mystagogy

4. *Describe the four aspects of formation presented in the catechumenate.*

The Period of the Catechumenate includes four kinds of formation: catechesis, spiritual development, liturgy, and apostolic witness. *Catechesis* introduces catechumens not only to Church teaching but also to the very mystery of Christ. In *spiritual development*, the catechumens’ spiritual life deepens through learning to pray, to witness to the Gospel in word and action, and to live rooted in the hope made possible in Christ. *Liturgy* includes liturgical rites to support the catechumens, especially celebrations of the Word during Sunday Mass and at other times. Finally, *apostolic witness* means the catechumens learn to work with others to share the Gospel and build up the Church.

5. *Why are the catechumens given the new title of “the elect” during the second step of the RCIA process?*

They are given the title “the elect” because the word *election* implies a choice. The Church has elected to accept the catechumens for the Sacraments of Christian Initiation. They are no longer called catechumens.

6. *What are the essential elements of the Sacrament of Baptism?*

The essential elements of the Sacrament of Baptism are the words of Baptism that invoke the Holy Trinity (said by the priest over the person being baptized) and the pouring of or immersion in water.

7. *What is mystagogy?*

Mystagogy is the period of catechesis following the reception of the Sacraments of Christian Initiation that aims to more fully initiate people into the mystery of Christ.

### Answer Key for Chapter 5 Double-Check Questions

1. *Describe briefly what one of the prophets from the Old Testament prophesied about the Holy Spirit.*

Answers will vary but should include one of the following:

When the Jews were exiled to Babylon, Ezekiel went with them and prophesied the fall of Jerusalem. He told a story about dry bones in the desert coming to life, and explained that this is what the Holy Spirit does. Where death abounds, the Holy Spirit brings life. Where there is loss and confusion, the Holy Spirit guides and clarifies. Where despair settles in, the Holy Spirit brings hope based on the sure promises of the Lord.

Isaiah prophesied that from the family of David would come a Messiah upon whom the Spirit of God would rest. Indeed, during the Baptism of Jesus, the Holy Spirit came down and rested on Jesus.

2. *What were the signs of the presence of the Holy Spirit on Pentecost?*

On Pentecost, signs that the Holy Spirit had come upon Jesus' followers included the sound of a strong wind that filled the house, as well as tongues of fire that came to rest on each of the gathered followers. Finally, when the followers went forth to preach about Jesus, those who listened heard them speaking in a variety of languages, or tongues, through the Holy Spirit.

3. *Name two differences in the Sacrament of Confirmation as administered in the Eastern Churches compared to the Western (Latin) Church.*

The students may choose any two of the following differences discussed in chapter 5. There are some key differences in the Sacrament of Confirmation as administered in the Eastern and Western (Latin) Churches:

- The Latin Church does not celebrate Baptism and Confirmation at the same time, and instead delays the celebration of Confirmation until the bishop can be present. In contrast, the Eastern Church celebrates the three Sacraments of Christian Initiation in the same liturgy: Baptism, Confirmation, and then reception of the Eucharist.
- The Latin Church mandates that a candidate for Confirmation must have reached the age of reason, considered to happen at seven years of age or later. In the Eastern Church, infants can receive the Sacrament of Confirmation, usually in the same liturgy after they receive the Sacrament of Baptism and before they receive the Eucharist for the first time.

- In the Latin Church, the bishop is the ordinary minister of Confirmation, although he may grant a priest permission to administer the Sacrament of Confirmation in unusual circumstances. The Eastern Church considers the link to the bishop to be present through the use of Chrism, or *myron*, the sacred oil used at Confirmation that has been consecrated by the bishop. Thus, the priest ordinarily celebrates Confirmation in the Eastern Church.
- In the Eastern Churches, the formula for the anointing is “The seal of the gift of the Holy Spirit.” In the Latin Church, the formula is “Be sealed with the Gift of the Holy Spirit.”
- The Western Church refers to this Sacrament as Confirmation. The Eastern Church calls it Chrismation because it involves anointing with Sacred Chrism.

4. *What is Apostolic Succession?*

Apostolic Succession refers to the uninterrupted passing on of apostolic preaching and authority from Jesus to the Apostles and from them directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ. Apostolic Succession is thus sacramental.

5. *Who is eligible for the Sacrament of Confirmation?*

To be eligible for the Sacrament of Confirmation, one must have reached the age of reason; the bishops of the United States have further set the age as falling between the age of discretion (about seven) and about sixteen years of age. The candidate must also profess the faith, be in a state of grace, desire to receive the sacrament, and intend to live as a disciple of Christ and witness to the faith in the Church and the world.

6. *What is the meaning of the renewal of baptismal promises in Confirmation?*

The Latin Church usually celebrates Confirmation separately from Baptism, so the Confirmation liturgy includes the renewal of baptismal promises, in which the candidates renounce Satan and sin and profess faith in God. This renewal emphasizes the close relationship between Baptism and Confirmation.

7. *What are the essential elements of the Order of Confirmation?*

The anointing with Sacred Chrism, the laying on of hands by the minister, and the sacred words of the formula.

8. *What is the relationship between Baptism and Confirmation?*

Baptism confers the graces and Gifts of the Holy Spirit. Confirmation strengthens and confirms these gifts and graces, while adding effects and responsibilities that will last the rest of our lives. These effects and responsibilities include rooting us more deeply in divine filiation (our adoption as children of God), uniting us more firmly to Christ, increasing in us the Gifts of the Holy Spirit, strengthening our relationship with the Church, involving us more deeply in the Church’s mission to share the Good News of salvation, and helping us to witness to our faith in word and action.

## Sacraments and God's Grace

Name \_\_\_\_\_

### Unit 2 Preassessment

Sacrament	I Know	I Think I Know	I Want to Know
Baptism			
Confirmation			
Rite of Christian Initiation of Adults			



Name \_\_\_\_\_

## Unit 2 Vocabulary

### Terms for Mastery

#### A–D

**Baptism, Sacrament of** The first of the Seven Sacraments and one of the three Sacraments of Christian Initiation (the others being Confirmation and the Eucharist) by which one becomes a member of the Church and a new creature in Christ.

**catechesis, catechists** Catechesis is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ. Catechists are the ministers of catechesis.

**catechumen** An unbaptized person who is preparing for full initiation into the Catholic Church by engaging in formal study, reflection, and prayer.

**Christian Initiation, Sacraments of** The three sacraments— Baptism, Confirmation, and the Eucharist—through which we enter into full membership in the Church.

**common priesthood of the faithful** The name for the priesthood shared by all who are baptized. The baptized share in the one priesthood of Jesus Christ by participating in his mission as priest, prophet, and king.

**Confirmation, Sacrament of** With Baptism and Eucharist, one of the three Sacraments of Christian Initiation. Through an outpouring of special Gifts of the Holy Spirit, Confirmation perfects and strengthens the graces received in Baptism and gives a unique outpouring of the Spirit for Christian witness.

**discernment** From a Latin word meaning “to separate or to distinguish between,” the practice of listening for God’s call in our lives and distinguishing between good and bad choices.

#### E–R

**elect** In the Rite of Christian Initiation, the name given to catechumens after the Rite of Election, while they are in the final period of preparation for the Sacraments of Christian Initiation.

**mystagogy** A period of catechesis following the reception of the Sacraments of Christian Initiation that aims to more fully initiate people into the mystery of Christ.

**Original Sin** From the Latin *origo*, meaning “beginning” or “birth.” The term has two meanings: (1) the sin of Adam and Eve, who disobeyed God’s command by choosing to follow their own will and thus lost their original holiness and became subject to death, (2) the fallen state of human nature that affects every person born into the world, except Jesus and Mary.

**Paschal candle** Also called the Easter candle, this is the large, tall candle lit at the Easter Vigil by a flame from the new fire; the symbol of the Risen Christ.

**Rite of Christian Initiation of Adults** The process by which an unbaptized person, called a “catechumen,” and those who were baptized in another Christian denomination, called “candidates for full communion,” are prepared to become full members of the Church.

**Rite of Election** The Rite, which takes place on the first Sunday of Lent, by which the Church elects or accepts the catechumens for the Sacraments of Christian Initiation at the Easter Vigil. The Rite of Election begins a period of purification and enlightenment.



**S**

**Sacred Chrism** Perfumed olive oil consecrated by the bishop that is used for anointing in the Sacraments of Baptism, Confirmation, and Holy Orders.

**scrutinies** Rites within the Rite of Christian Initiation of Adults that support and strengthen the elect through prayers of intercession and exorcism.

## Terms Introduced for Later Mastery

**Apostolic Succession** The uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ. The office of bishop is permanent, because at ordination a bishop is marked with an indelible, sacred character.

**vocation** A universal call from God, rooted in our Baptism, to all members of the Church to embrace a life of holiness. Specifically, it refers to a call to live the holy life as an ordained minister, as a vowed religious (sister or brother), or in a Christian marriage. Single life that involves a personal consecration or commitment to a public, permanent, celibate gift of self to God and one's neighbor is also a vocational state.

## Terms Previously Mastered or for General Knowledge

**Easter** The day on which Christians celebrate Jesus' Resurrection from the dead; considered the most holy of all days and the climax of the Church's Liturgical Year.

**evangelization** The proclamation of the Gospel of Jesus Christ through word and witness.



Name \_\_\_\_\_

# The Conversion of Saint Augustine

## Excerpts from *Confessions and Enchiridion*

### Book 8, Chapter VII

*Augustine describes some of the **challenges** and obstacles to accepting faith.*

17. But now, the more ardently I loved those whose wholesome affections I heard reported—that they had given themselves up wholly to thee to be cured—the more did I abhor myself when compared with them. For many of my years—perhaps twelve—had passed away since my nineteenth, when, upon the reading of Cicero's *Hortensius*, I was roused to a desire for wisdom. And here I was, still postponing the abandonment of this world's happiness to devote myself to the search. For not just the finding alone, but also the bare search for it, ought to have been preferred above the treasures and kingdoms of this world; better than all bodily pleasures, though they were to be had for the taking. But, wretched youth that I was—supremely wretched even in the very outset of my youth—I had entreated chastity of thee and had prayed, “Grant me chastity and continence, but not yet.” For I was afraid lest thou shouldst hear me too soon, and too soon cure me of my disease of lust which I desired to have satisfied rather than extinguished.

18. And I had thought that I delayed from day to day in rejecting those worldly hopes and following thee alone because there did not appear anything certain by which I could direct my course. And now the day had arrived in which I was laid bare to myself and my conscience was to chide me: “Where are you, O my tongue? You said indeed that you were not willing to cast off the baggage of vanity for uncertain truth. But behold now it is certain, and still that burden oppresses you.”

### Book 8, Chapter XI

*Augustine moves closer to the **decision** to become a catechumen.*

25. Thus I was sick and tormented, reproaching myself more bitterly than ever, rolling and writhing in my chain till it should be utterly broken. By now I was held but slightly, but still was held. And thou, O Lord, didst press upon me in my inmost heart with a severe mercy, redoubling the lashes of fear and shame; lest I should again give way and that same slender remaining tie not be broken off, but recover strength and enchain me yet more securely.

I kept saying to myself, “See, let it be done now; let it be done now.” And as I said this I all but came to a firm decision. I all but did it—yet I did not quite. Still I did not fall back to my old condition, but stood aside for a moment and drew breath. And I tried again, and lacked only a very little of reaching the resolve—and then somewhat less, and then all but touched and grasped it. Yet I still did not quite reach or touch or grasp the goal, because I hesitated to die to death and to live to life. And the worse way, to which I was habituated, was stronger in me than the better, which I had not tried. And up to the very moment in which I was to become another man, the nearer the moment approached, the greater horror did it strike in me. But it did not strike me back, nor turn me aside, but held me in suspense.



26. It was, in fact, my old mistresses, trifles of trifles and vanities of vanities, who still enthralled me. They tugged at my fleshly garments and softly whispered: “Are you going to part with us? And from that moment will we never be with you anymore? And from that moment will not this and that be forbidden you forever?” What were they suggesting to me in those words “this or that”? What is it they suggested, O my God? Let thy mercy guard the soul of thy servant from the vileness and the shame they did suggest! And now I scarcely heard them, for they were not openly showing themselves and opposing me face to face; but muttering, as it were, behind my back; and furtively plucking at me as I was leaving, trying to make me look back at them. Still they delayed me, so that I hesitated to break loose and shake myself free of them and leap over to the place to which I was being called—for unruly habit kept saying to me, “Do you think you can live without them?”

## Book 10, Chapter XXXV

*Augustine prepares for Baptism, but is still tempted by “lust” for knowledge.*

54. Besides this there is yet another form of temptation still more complex in its peril. For in addition to the fleshly appetite which strives for the gratification of all senses and pleasures—in which its slaves perish because they separate themselves from thee—there is also a certain vain and curious longing in the soul, rooted in the same bodily senses, which is cloaked under the name of knowledge and learning; not having pleasure in the flesh, but striving for new experiences through the flesh. This longing—since its origin is our appetite for learning, and since the sight is the chief of our senses in the acquisition of knowledge—is called in the divine language “the lust of the eyes.” For seeing is a function of the eyes; yet we also use this word for the other senses as well, when we exercise them in the search for knowledge. We do not say, “Listen how it glows,” “Smell how it glistens,” “Taste how it shines,” or “Feel how it flashes,” since all of these are said to be *seen*. And we do not simply say, “See how it shines,” which only the eyes can perceive; but we also say, “See how it sounds, see how it smells, see how it tastes, see how hard it is.” Thus, as we said before, the whole round of sensory experience is called “the lust of the eyes” because the function of seeing, in which the eyes have the principal role, is applied by analogy to the other senses when they are seeking after any kind of knowledge.

## Book 13, Chapter XVII

*Long after his own Baptism, Augustine reflects on the outcome of his decision, and others’ decisions, to be initiated into the Church.*

21. But as for the souls that thirst after thee and who appear before thee—separated from “the society of the [bitter] sea” by reason of their different ends—thou waterest them by a secret and sweet spring, so that “the earth” may bring forth her fruit and—thou, O Lord, commanding it—our souls may bud forth in works of mercy after their kind. Thus we shall love our neighbor in ministering to his bodily needs, for in this way the soul has seed in itself after its kind when in our own infirmity our compassion reaches out to the relief of the needy, helping them even as we would desire to be helped ourselves if we were in similar need. Thus we help, not only in easy problems (as is signified by “the herb yielding its seed”) but also in the offering of our best strength in affording them the aid of protection (such as “the tree bearing its fruit”). This is to say, we seek to rescue him who is suffering injury from the hands of the powerful—furnishing him with the sheltering protection which comes from the strong arm of a righteous judgment.





## The Conversion of Saint Augustine

### Chapter XXI

*Augustine continues his reflection on Baptism as entrance into a different order of life as intended by God from the beginning of creation.*

29. And thus, in thy Word, it was not the depth of the sea but “the earth,” separated from the brackishness of the water, that brought forth, not “the creeping and the flying creature that has life,” but “the living soul” itself!

And now this soul no longer has need of baptism, as the heathen had, or as it did when it was covered with the waters—and there can be no other entrance into the Kingdom of Heaven, since thou hast appointed that baptism should be the entrance. Nor does it seek great, miraculous works by which to buttress faith. For such a soul does not refuse to believe unless it sees signs and marvels, now that “the faithful earth” is separated from “the waters” of the sea, which have been made bitter by infidelity. Thus, for them, “tongues are for a sign, not to those who believe but to those who do not believe.”

And the earth which thou hast founded above the waters does not stand in need of those flying creatures which the waters brought forth at thy word. Send forth thy word into it by the agency of thy messengers. For we only tell of their works, but it is thou who dost the works in them, so that they may bring forth “a living soul” in the earth.

(The excerpts on this handout are from *Confessions and Enchiridion*, newly translated and edited by Albert C. Outler [Philadelphia: Westminster Press, 1955].)

### Reflecting on the Conversion of Saint Augustine

1. What were some of the challenges Augustine faced in his life? Are these unique to the fourth century in which Augustine lived?
2. What do you think motivated Augustine to make the decision to seek initiation into the Church?
3. Were you surprised that Augustine continued to be tempted even after becoming a catechumen? What was the nature of these temptations?



## The Conversion of Saint Augustine

4. Write Augustine's description of the meaning of Baptism in your own words.
  
5. Augustine considered himself to be a great sinner. Do you think that people today have the same sense of sin that Augustine did?
  
6. Is there a lesson to be taken from Augustine regarding sin and the need for redemption? If so, put this lesson in your own words.
  
7. The outcome of this story is that Saint Augustine is one of the greatest saints in the Catholic Church. He is known as a Doctor of the Church because of his scholarly teaching and defense of the faith that helped form Christian doctrine as we know it. What difference does it make that a man who was beset by weaknesses such as promiscuity and intellectual pride was baptized and later became a bishop and a Doctor of the Church?
  
8. In what ways might Augustine be an inspiration to you?



Name \_\_\_\_\_

# The Journey of the Catechumen

## 1. Period of Inquiry

An unbaptized person is attracted to the Catholic faith and asks to know more about the Church. The person is invited to become an "inquirer." This is an open-ended period of exploring the faith and a period of *evangelization* in which the inquirer experiences the Gospel through word and witness. Someone baptized in another Christian denomination may participate and is called a candidate.

## 2. Rite of Acceptance into the Order of Catechumens

This first rite follows the inquirer's decision to proceed with plans to become a member of the Church. This rite can take place at any time, but always involves a Liturgy of the Word and usually takes place during a Sunday liturgy. Often several people participate in this rite, especially in larger parishes.

## 3. Period of the Catechumenate

During this period, which can last from one to three years, the catechumen is formed in the faith by catechesis, spiritual development, the Liturgy of the Word, and apostolic witness. Catechumens are led to seek knowledge of the mystery of Christ, to grow close to Christ in prayer, to celebrate Christ's love in the liturgy, and to learn from other followers to witness to Christ through their actions in the world.

## 5. Scrutinies

The elect participate in three liturgical rites on the third, fourth, and fifth Sundays of Lent to encourage them and to strengthen their faith. These rites include intercessions and an exorcism, a prayer designed to help the elect acknowledge their weaknesses and trust in God. Lent commemorates Jesus' forty days in the desert after his Baptism and is a special time of preparation for the elect.

## 4. Rite of Election

This rite is usually held on the first Sunday of Lent and is celebrated by the bishop. In smaller dioceses, it takes place in the cathedral. In larger dioceses, there may be several celebrations by different bishops. This rite is the formal acceptance of the catechumens as candidates for Baptism. From this point onward, they are no longer catechumens, but the "elect."

## 6. Presentation of the Creed and the Lord's Prayer

During the third and fifth weeks of Lent, two central Christian prayers are presented to the elect.

## 7. Easter Vigil

During the Easter Vigil, the holiest night of the year, the elect are fully received into the Church through Baptism, Confirmation, and the Eucharist. This celebration has been the goal of the catechumen/elect. It is the central celebration for all Christians.

## 8. Mystagogy

A period after Easter in which the new Christian and the community together grow in deepening their grasp of the Paschal Mystery. During this time, the elect are now called *neophytes*, which means "beginners." These new Christians are powerful witnesses to the faith, but they also—like all of us—need the support of a community of faith.



Name \_\_\_\_\_

## Who Is the Holy Spirit?

- Ezekiel 37:1–13 (Dry bones come to life.)
- Isaiah 11:1–9 (The Messiah will possess a spirit of wisdom and understanding.)
- John 14:13–31 (Jesus promises to send an Advocate to remain with his followers.)
- Acts of the Apostles 2:1–13 (The gift of the Holy Spirit brings unity at Pentecost.)
- 2 Corinthians 1:12–22 (Being sealed with the Holy Spirit brings confidence and truth.)
- Galatians 5:13–26 (The Gifts of the Holy Spirit are given for the good of all.)

1. What do you learn about who the Holy Spirit is in this passage?
2. Based on this Scripture passage, would you characterize the Holy Spirit as dynamic or passive? Explain your answer.
3. Which Gifts of the Holy Spirit are mentioned and to whom are they given?
4. The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity. Which of these characteristics of the Holy Spirit are most prominent in this Scripture passage?



*Sacraments and God's Grace*

## Who Is the Holy Spirit? Answer Key

Scripture Reference	1. What do you learn about who the Holy Spirit is?	2. Based on the Scripture passage, would you characterize the Holy Spirit as dynamic or passive? Explain.	3. Which Gifts of the Holy Spirit are mentioned and to whom are they given?	4. Which characteristics of the Holy Spirit are most prominent in this Scripture passage?
<b>Ezekiel 37:1–13</b>	<ul style="list-style-type: none"> <li>someone who can deliver hope to the hopeless</li> <li>bring life to the dead or dying</li> </ul>	<ul style="list-style-type: none"> <li>dynamic</li> <li>At the command of God, the Holy Spirit enters the dead bones and breathes life into them. These actions are dynamic because they produce outward changes to the bones.</li> </ul>	<ul style="list-style-type: none"> <li>Wonder and awe is given to Ezekiel.</li> <li>Courage is also given to Ezekiel so that he may pass it on to the people of Israel.</li> </ul>	<ul style="list-style-type: none"> <li>The Holy Spirit bringing life where death abounds, and hope in the face of despair.</li> <li>The Holy Spirit brings life to the dead bones, and through God's Word, brings hope to Ezekiel and the people of Israel.</li> </ul>
<b>Isaiah 11:1–9</b>	<ul style="list-style-type: none"> <li>someone who has the ability to guide us through life, encouraging us to act rightly and wisely</li> </ul>	<ul style="list-style-type: none"> <li>passive</li> <li>The Holy Spirit does not perform any deliberate action in the passage; rather, he gives us the wisdom and understanding to perform right actions ourselves.</li> </ul>	<ul style="list-style-type: none"> <li>Wisdom, understanding, wonder and awe, and right judgment are given to the shoot from the stump of Jesse, the Messiah.</li> <li>These gifts will also be given to those who follow the Messiah.</li> </ul>	<ul style="list-style-type: none"> <li>The Holy Spirit guiding and clarifying where there is loss and confusion.</li> <li>The Holy Spirit is prophesied to come to the Messiah to guide him to act justly and wisely.</li> </ul>
<b>John 14:13–31</b>	<ul style="list-style-type: none"> <li>someone who lives within us and acts as an Advocate for us in the physical absence of Jesus</li> </ul>	<ul style="list-style-type: none"> <li>passive</li> <li>The Holy Spirit is described as something that the world cannot see or know because it lives within us.</li> </ul>	<ul style="list-style-type: none"> <li>The gifts of courage and understanding are given to the Apostles.</li> <li>Jesus tells the Apostles about the Holy Spirit so they will feel fortitude once he has left them and so they will understand his death and believe in his Resurrection.</li> </ul>	<ul style="list-style-type: none"> <li>The Holy Spirit guiding and clarifying where there is loss and confusion, bringing hope in the face of despair, and creating unity amid diversity.</li> <li>The Holy Spirit will lead, comfort, and give hope to the Apostles once Jesus has died.</li> <li>The Apostles will also become unified by their belief in the Father, Jesus, and the Holy Spirit.</li> </ul>



# Who Is the Holy Spirit? Answer Key

Scripture Reference	1. What do you learn about who the Holy Spirit is?	2. Based on the Scripture passage, would you characterize the Holy Spirit as dynamic or passive? Explain.	3. Which Gifts of the Holy Spirit are mentioned, and to whom are they given?	4. Which characteristics of the Holy Spirit are most prominent in this Scripture passage?
<b>Acts of the Apostles</b> 2:1-13	<ul style="list-style-type: none"> <li>someone who actively enters our lives and unifies us</li> </ul>	<ul style="list-style-type: none"> <li>dynamic</li> <li>The Holy Spirit enters the house like a strong wind, appears as fire, and causes the Apostles to speak in different tongues about the glory of God. These actions are dynamic because they produce an outward change in the Apostles and their environment.</li> </ul>	<ul style="list-style-type: none"> <li>The gifts of knowledge, wonder and awe, and understanding are given to the Apostles.</li> <li>The Apostles are shaken by the Holy Spirit's appearance as wind and fire.</li> <li>They are given the ability to speak and understand different languages as they go forth from their place of hiding.</li> </ul>	<ul style="list-style-type: none"> <li>The Holy Spirit brings hope in the face of despair and creating unity amid diversity.</li> <li>By entering the place of the Apostles at Pentecost, the Holy Spirit gives the Apostles hope amid their grief over Christ's death.</li> <li>By giving the Apostles the ability to speak in different tongues, the Holy Spirit allows the Apostles to unite others as they spread the Good News.</li> </ul>
<b>2 Corinthians</b> 1:12-22	<ul style="list-style-type: none"> <li>someone who brings confidence and truth into our lives</li> </ul>	<ul style="list-style-type: none"> <li>passive</li> <li>The Holy Spirit does not perform any specific action; rather, it has been given to us to bring confidence and truth to our lives.</li> </ul>	<ul style="list-style-type: none"> <li>The gifts of courage and understanding have been given to Paul and to followers of Christ.</li> </ul>	<ul style="list-style-type: none"> <li>The Holy Spirit guides and clarifies where there is loss and confusion.</li> <li>Paul's confidence is a result of the Holy Spirit, which God has placed in his heart.</li> </ul>
<b>Galatians</b> 5:13-26	<ul style="list-style-type: none"> <li>someone who guides us away from sin and toward goodness</li> </ul>	<ul style="list-style-type: none"> <li>dynamic</li> <li>The Holy Spirit produces good fruits in the souls of those who live by the Spirit.</li> </ul>	<ul style="list-style-type: none"> <li>The gifts of right judgment and wonder and awe are given to those who follow the Holy Spirit.</li> <li>Those who follow the Holy Spirit are able to make good decisions and work toward living in communion with Christ.</li> </ul>	<ul style="list-style-type: none"> <li>The Holy Spirit guides and clarifies where there is loss and confusion and creating unity amid diversity.</li> <li>The Holy Spirit guides believers away from sin and wrongdoing.</li> <li>The Holy Spirit also creates unity among believers, encouraging them to avoid conflict with one another.</li> </ul>



Sacraments and God's Grace

Name \_\_\_\_\_

Confirmation: East and West

Questions about the Sacraments of Christian Initiation	Eastern Catholic Churches' Tradition	Western Catholic Church's Tradition
What is the order in which the Sacraments of Christian Initiation are most frequently celebrated in this tradition?		
How does this tradition maintain an important connection to the bishop?		
Who is the ordinary minister of Confirmation and why (include relevant history)?		
What aspect of the universal Church's Tradition is highlighted by the way Confirmation is celebrated in this tradition?		
In your opinion, what are the advantages or disadvantages of this tradition's way of celebrating the Sacraments of Christian Initiation?		



## Sacraments and God's Grace

Name \_\_\_\_\_

# Confirmation: East and West Answer Key

Questions about the Sacraments of Christian Initiation	Eastern Catholic Churches' Tradition	Western Catholic Church's Tradition
What is the order in which the Sacraments of Christian Initiation are most frequently celebrated in this tradition?	Confirmation and reception of the Eucharist immediately follow Baptism (even for infants).	Baptism, the Eucharist, and then Confirmation (Adults entering the Church receive these sacraments at the same liturgy: the Easter Vigil.)
How does this tradition maintain an important connection to the bishop?	The sacred oil used at Confirmation has been consecrated by the bishop.	Confirmation is reserved to the bishop.
Who is the ordinary minister of Confirmation and why (include relevant history)?	Originally, the bishop, but as the Church began to grow, priests became the ordinary ministers.	The bishop, in order to emphasize that the Church is One, Holy, Catholic, and Apostolic.
What aspect of the universal Church's Tradition is highlighted by the way Confirmation is celebrated in this tradition?	Emphasizes the unity of Baptism, Confirmation, and the Eucharist	Emphasizes communion between the newly confirmed and the bishop; Apostolic Succession
In your opinion, what are the advantages or disadvantages of this tradition's way of celebrating the Sacraments of Christian Initiation?	<i>Answers will vary.</i>	<i>Answers will vary.</i>



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Name \_\_\_\_\_

# Life in the Holy Spirit

## Part A

Use the following information to respond to the scenarios that follow. Then answer the questions (see Part B, separate page) regarding the scenario assigned to your group.

- The seven Gifts of the Holy Spirit are wisdom, understanding, right judgment (counsel), courage (fortitude), knowledge, reverence (piety), and wonder and awe (fear of the Lord).
- The fruits of the Holy Spirit are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.



### Case Study #1

An acquaintance of yours offers you an invitation to what he calls “the party of the century.” It is an invitation-only party in a barn at a wealthy family’s farm near town. The son of the owner has decided to throw the party during spring break while his parents are away in Europe. He and several of his rich friends are supplying a band, beer, and other “surprises.” The word is out that a couple of well-known celebrities will be there. He tells you: “If you miss out on this party, you’ll never forgive yourself. The best thing is that no adults will be present!” Because it is spring break, you are sure that your parents will allow you to spend the night at a friend’s house. You’ll have an “alibi.” You are confident that your parents will never find out about the party. You haven’t been accustomed to drinking at parties, and you haven’t yet decided to drink. You have been chosen to be included in a small group of select people.

### Case Study #2

A teacher you admire speaks at an assembly in which she describes a poor village in Belize that she has visited numerous times to teach math to primary school children during the summer. She is addressing the student body now, in March, because the program is short of teachers for this summer. Help is needed for a variety of courses and activities for the children. She and several other teachers are looking for at least a dozen high school students to accompany them for six weeks during the summer. The high school students would be expected to do a variety of jobs, from teaching classes in English, science, or math, to running recreation programs or even serving meals to the children. The work each student will do will depend on their interests and talents. Travel expenses and room and board will be provided, and the students will be safe with adult sponsors. This is a wonderful opportunity to make a difference and to earn service hours, but it will take more than half of your summer, and you will lose that precious “free time.”



### Case Study #3

It is a Saturday afternoon on a sunny day, so you decide to invite a friend to go the mall with you to look at clothes. You walk through all the cool places first before going into the only store where you can actually afford to buy jeans. You like the jeans, but they don't have the same style as the jeans you looked at in an upscale specialty store. Looking at yourself in the mirror in the dressing room, you think maybe you could make these look good with a cute top. Your friend says to you: "Let's go back to the other store. I have a magnetic tool that will remove the electronic tag so that you can leave the store in new jeans without setting off the alarm. It's easy!" Soon you walk into the dressing room at the upscale store with the expensive new jeans in your hands. You're carrying the tool your friend handed to you to remove the electronic tag. Before you remove the tag, you think to yourself, "Do I really want to shoplift?"

### Case Study #4

As you are about to leave the locker room after practice, you overhear a couple of classmates taunting someone. You walk closer to listen. You are around the corner from those who are talking and out of their view. As you listen, you hear three of your classmates, whose voices you now recognize, saying, "You're a freak, and we're going to tell the whole world about you." These words are followed by a string of ugly accusations and curse words. Suddenly you hear a panicked voice cry: "Leave me alone! You don't know anything!" These frightened words are followed by the sound of cruel laughter. Now you realize that you know everyone involved, including the victim of the bullying. You think to yourself, "It is easier to not get involved." But something inside you hates this injustice.

### Case Study #5

Your history research paper is due next week, and you have procrastinated. Just last week, your English teacher assigned an essay on a John Milton sonnet that is due at almost the same time as your research paper. While surfing the internet, you find a website where you can buy an English essay—and it's cheap. You think to yourself: "I never cheat; the teacher will never suspect me. Besides, I'll change things up to make it my own." The fact is that you have never cheated on an essay before. You can complete both your term paper and the essay on your own if you begin today. Will this one-time borrowing of ideas for an English essay be so bad? Everybody cheats! It's just a fact of life.



Each case study presents a challenge. For each case study, a variety of decisions and outcomes are possible. How might the seven Gifts of the Holy Spirit come into play in each of these case studies? Can God's Holy Spirit within you really make a difference?

1. What is the challenge in this case study?
2. Which Gifts of the Holy Spirit could help you to make a good choice? Why?
3. Which fruits of the Holy Spirit could help you to make a good choice? Why?
4. What would you do in response to this case study?
5. What is the value of calling upon the Holy Spirit daily for help, even in small matters?



# Life in the Holy Spirit Answer Key

Case Study #	1. What is the challenge in this case study?	2. Which Gifts of the Holy Spirit could help you to make a good choice? Why?	3. Which fruits of the Holy Spirit could help you to make a good choice? Why?	4. What would you do in response to this case study?	5. What is the value of calling upon the Holy Spirit daily for help, even in small matters?
1	making the decision to go to the party or to stay home	<ul style="list-style-type: none"> <li>• right judgment and courage</li> <li>• Right judgment could help you make the decision that is right for you and help you realize the moral consequences of lying and engaging in illegal activities.</li> <li>• Courage could help you make the unpopular decision of refusing the invitation and remaining home.</li> </ul>	<ul style="list-style-type: none"> <li>• modesty, self-control, and goodness</li> <li>• Although your acquaintance has made the party sound like "the party of the century," the fruits of modesty and self-control could help you realize that there will be more parties in the future.</li> <li>• Goodness could help you realize that using the "alibi" of spending the night at a friend's house would be lying, and that would not be the right thing to do.</li> </ul>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> <li>• The Holy Spirit has an abundance of gifts and fruits to offer to us.</li> <li>• These gifts and fruits bring us comfort, help us make the right choices, and lead us to live better lives.</li> </ul>
2	deciding whether to take advantage of the service opportunity or to hold on to "free time" in the summer	<ul style="list-style-type: none"> <li>• understanding, courage, and reverence</li> <li>• Understanding can help you realize the value and use of your talents on the trip as opposed to spending time at home.</li> <li>• Courage can help you realize the strength to go outside your comfort zone and travel to a new place.</li> <li>• Reverence can help you realize your calling as a member of the Church to help others in the Catholic community all around the world.</li> </ul>	<ul style="list-style-type: none"> <li>• charity, kindness, and generosity</li> <li>• Charity, kindness, and generosity could each help you realize your call as a Catholic to use your talents in service of others.</li> </ul>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> <li>• The Holy Spirit has an abundance of gifts and fruits to offer to us.</li> <li>• These gifts and fruits bring us comfort, help us make the right choices, and lead us to live better lives.</li> </ul>



## UNIT 2

## Life in the Holy Spirit Answer Key

Case Study #	1. What is the challenge in this case study?	2. Which Gifts of the Holy Spirit could help you to make a good choice? Why?	3. Which fruits of the Holy Spirit could help you to make a good choice? Why?	4. What would you do in response to this case study?	5. What is the value of calling upon the Holy Spirit daily for help, even in small matters?
3	deciding whether to shoplift the expensive pair of jeans	<ul style="list-style-type: none"> <li>• right judgment, courage, and reverence</li> <li>• Right judgment could help you see that shoplifting is wrong, whereas paying for the jeans you can afford is right.</li> <li>• Courage could help you stand up to your friend and decline to use the shoplifting gadget.</li> <li>• Reverence could encourage you not to violate God's commandment against stealing.</li> </ul>	<ul style="list-style-type: none"> <li>• patience, gentleness, and self-control</li> <li>• Patience could help you to not rush your decision-making, and to take time to decide on the right approach to the scenario.</li> <li>• Gentleness could help you approach your friend in a kind way, telling her that using the gadget would be wrong, without making her feel attacked or panicked.</li> <li>• Self-control could help you restrain yourself from giving in to the temptation to steal the jeans.</li> </ul>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> <li>• The Holy Spirit has an abundance of gifts and fruits to offer to us.</li> <li>• These gifts and fruits bring us comfort, help us make the right choices, and lead us to live better lives.</li> </ul>
4	deciding whether to intervene in the bullying incident	<ul style="list-style-type: none"> <li>• wisdom, courage, and wonder and awe</li> <li>• Wisdom could help you better understand the situation and see how you could be of help to all involved.</li> <li>• Courage could give you the strength to stand up for the victim of bullying.</li> <li>• Wonder and awe could help you realize that God teaches us not to stand by in the face of injustice, and that God rewards those who stand up for what is right.</li> </ul>	<ul style="list-style-type: none"> <li>• peace, kindness, and faithfulness</li> <li>• Peace could help you to see the need for your help in bringing peace to the situation.</li> <li>• Kindness could help you to feel a greater empathy toward all involved, including the bullies.</li> <li>• Faithfulness could help you to be loyal to your classmates and to believe that they can change for the better.</li> </ul>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> <li>• The Holy Spirit has an abundance of gifts and fruits to offer to us.</li> <li>• These gifts and fruits bring us comfort, help us make the right choices, and lead us to live better lives.</li> </ul>
5	deciding whether to cheat on the English essay	<ul style="list-style-type: none"> <li>• right judgment, courage, and knowledge</li> <li>• Right judgment could help you see that cheating on the essay would not be the right thing to do.</li> <li>• Courage could give you the strength and will to work hard and complete both assignments, on time and on your own.</li> <li>• Knowledge could help you realize that the teacher might know that your work is not original, and that it is unlikely you will not be caught cheating.</li> </ul>	<ul style="list-style-type: none"> <li>• goodness, faithfulness, and self-control</li> <li>• Goodness could help you see that the choice to cheat is bad and could lead to feelings of guilt.</li> <li>• Faithfulness could help you be loyal to your record of handing in original work.</li> <li>• Self-control could help you restrain yourself from clicking on the website and buying the essay.</li> </ul>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> <li>• The Holy Spirit has an abundance of gifts and fruits to offer to us.</li> <li>• These gifts and fruits bring us comfort, help us make the right choices, and lead us to live better lives.</li> </ul>



Name \_\_\_\_\_

## Unit 2 Final Performance Task Options

The following is a list of enduring understandings for unit 2. They should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- The Sacraments of Christian Initiation begin and strengthen our life in Christ.
- Through Baptism, we are united with Christ and made adopted children of God.
- The Holy Spirit brings life where death abounds, guides and clarifies where there is loss and confusion, brings hope in the face of despair, and creates unity amid diversity.

### Option 1: Attend a Baptism Celebration

Ask permission from your local Catholic parish to attend a Baptism, unless it occurs during a Sunday celebration of the Eucharist. Infant Baptisms are often scheduled on a certain Sunday (or Sundays) of the month. Baptisms during a Sunday Mass are preferable.

Participate in a fully conscious and intentional way in the celebration by listening to the prayers, the words of the rite of Baptism, and the readings of the Word of God. Sing the communal hymns and carefully watch for the symbols used in Baptism.

Write a reflection essay that addresses the following questions:

- What aspects of this sacramental celebration most clearly communicated the meaning of Baptism as initiation into the Church?
- What symbols were used, and what was the purpose and meaning of each?
- Did the symbols convey their intended meaning effectively? Explain.
- Whether the celebration was for an adult or for an infant, what words or actions did you hear or observe that communicated the importance of adult responsibility in living out the Christian life? If the Baptism was an infant Baptism, where does adult responsibility fit in?
- In what manner is the identity of the person baptized different or changed after Baptism? (Listen carefully to all the words in the rite of Baptism.)

Be sure to also address the unit's enduring understandings in your reflection essay.



## Option 2: Interview a Catechumen

Interview a catechumen (or candidate for full communion in the Catholic Church) at any time after the Rite of Acceptance, using the following questions as a guide. Then write a report about your interview, addressing the following questions:

- What *purpose* do you think God might have for you as a Christian? (What is God asking you to do as a Christian?)
- What difference has faith in Jesus Christ made in your life so far?
- After you have received the Sacraments of Christian Initiation, or the Sacraments of Confirmation and the Eucharist, what will you need from the Church to help you live a life of faith?
- How have family members, friends, coworkers, and other people around you responded to your decision to become a Catholic Christian?
- In what ways will initiation into the Church through Baptism change you?
- How important is it to you to be baptized (if you have not already been baptized), to be confirmed, and to receive your First Communion at the Easter Vigil?

Be sure to also address the unit's enduring understandings in your report.



## Sacraments and God's Grace

Name \_\_\_\_\_

# Unit 2 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
<b>Essay demonstrates comprehension of enduring understandings for unit.</b>	Essay is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	Essay is sometimes inconsistent but clearly demonstrates comprehension of enduring understandings for unit.	Essay is not always coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	Essay is limited and does not demonstrate comprehension of enduring understandings for unit.
<b>Essay addresses many aspects of sacramental celebration that most clearly communicated meaning of Baptism as initiation into the Church.</b>	Essay correctly identifies many aspects of sacramental celebration that most clearly communicated meaning of Baptism.	Essay addresses some aspects of sacramental celebration that most clearly communicated meaning of Baptism.	Essay addresses only one aspect of sacramental celebration that most clearly communicated meaning of Baptism.	Essay does not address any aspects of sacramental celebration that most clearly communicated meaning of Baptism.
<b>Essay addresses symbols used during sacrament and purpose and meaning of each symbol.</b>	Essay addresses each symbol used during sacrament and their purpose and meaning.	Essay addresses some symbols used during sacrament and their purpose and meaning.	Essay addresses only one symbol used during sacrament and its purpose and meaning.	Essay addresses either some symbols or purpose and meaning of symbols used during this sacrament but not both.
<b>Essay explains if symbols effectively conveyed intended meaning.</b>	Essay gives in-depth explanation of how symbols conveyed intended meaning.	Essay gives adequate explanation of how symbols conveyed intended meaning.	Essay explains symbols but does not give detail about intended meaning.	Essay inadequately explains symbols and does not give sufficient detail about intended meaning.
<b>Essay explains words or actions that communicated either importance of adult responsibility in living out Christian life, or where adult responsibility fits into infant Baptism.</b>	Essay gives detailed explanation of words or actions that communicated either importance of adult responsibility in living out Christian life, or where adult responsibility fits into infant Baptism.	Essay gives adequate explanation of words or actions that communicated either importance of adult responsibility in living out Christian life, or where adult responsibility fits into infant Baptism.	Essay gives inadequate explanation of words or actions that communicated either importance of adult responsibility in living out Christian life, or where adult responsibility fits into infant Baptism.	Essay incorrectly explains words or actions that communicated either importance of adult responsibility in living out Christian life, or where adult responsibility fits into infant Baptism.
<b>Essay explains how identity of person baptized is different after Baptism.</b>	Essay gives detailed explanation of how identity of person baptized is different after Baptism.	Essay gives adequate explanation of how identity of person baptized is different after Baptism.	Essay gives inadequate explanation of how identity of person baptized is different after Baptism.	Essay gives incorrect explanation of how identity of person baptized is different after Baptism.
<b>Essay uses proper grammar, spelling, and diction.</b>	Essay has no errors in grammar, spelling, or diction.	Essay has one or two errors in grammar, spelling, or diction.	Essay has three or four errors in grammar, spelling, or diction.	Essay has five or more errors in grammar, spelling, or diction.



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UNIT 2

Document #: TX006787



## UNIT 2

## Unit 2 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Report demonstrates comprehension of enduring understandings for unit.	Report is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	Report is sometimes inconsistent but clearly demonstrates comprehension of enduring understandings for unit.	Report is not always coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	Report is limited and does not demonstrate comprehension of enduring understandings for unit.
Report explains purpose God might have for catechumen as a Christian.	Report gives detailed explanation of purpose God has for catechumen as a Christian.	Report gives adequate explanation of purpose God has for catechumen as a Christian.	Report gives inadequate explanation of purpose God has for catechumen as a Christian.	Report does not explain purpose God has for catechumen as a Christian.
Report includes explanation of difference faith in Jesus has made in catechumen's life thus far.	Report gives detailed explanation of difference faith has made in catechumen's life thus far.	Report gives adequate explanation of difference faith has made in catechumen's life thus far.	Report gives inadequate explanation of difference faith has made in catechumen's life thus far.	Report does not explain difference faith has made in catechumen's life thus far.
Report includes explanation of what catechumen will need from Church after Sacraments of Initiation to help them live in faith.	Report gives detailed explanation of what catechumen will need from Church after Sacraments of Initiation to help them live in faith.	Report gives adequate explanation of what catechumen will need from Church after Sacraments of Initiation to help them live in faith.	Report gives inadequate explanation of what catechumen will need from Church after Sacraments of Initiation to help them live in faith.	Report does not explain what catechumen will need from Church after Sacraments of Initiation to help them live in faith.
Report includes explanation of how others responded to catechumen's decision to become Catholic Christian.	Report includes detailed explanation of how others responded to catechumen's decision to become Catholic Christian.	Report includes adequate explanation of how others responded to catechumen's decision to become Catholic Christian.	Report includes inadequate explanation of how others responded to catechumen's decision to become Catholic Christian.	Report does not explain how others responded to catechumen's decision to become Catholic Christian.
Report includes explanation of ways catechumen believes Baptism will change them.	Report includes detailed explanation of ways catechumen believes Baptism will change them.	Report includes adequate explanation of ways catechumen believes Baptism will change them.	Report includes inadequate explanation of ways catechumen believes Baptism will change them.	Report does not explain ways catechumen believes Baptism will change them.
Report includes explanation of how important it is to catechumen to receive Sacraments of Initiation.	Report includes detailed explanation of how important it is to catechumen to receive Sacraments of Initiation.	Report includes adequate explanation of how important it is to catechumen to receive Sacraments of Initiation.	Report includes inadequate explanation of how important it is to catechumen to receive Sacraments of Initiation.	Report does not explain how important it is to catechumen to receive Sacraments of Initiation.
Report uses proper grammar, spelling, and diction.	Report has no errors in grammar, spelling, or diction.	Report has one or two errors in grammar, spelling, or diction.	Report has three or four errors in grammar, spelling, or diction.	Report has five or more errors in grammar, spelling, or diction.



Name \_\_\_\_\_

## Unit 2 Test

## The Sacraments of Christian Initiation Part I

## Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. Which of the following inducts us into the life of Christ and the life of the Church?
- the Sacraments of Investiture
  - the Sacraments of Instigation
  - the Sacraments of Initiation
  - the Sacraments of Instatement
- \_\_\_\_\_ 2. How does a person interested in being baptized in the Catholic Church begin the process?
- by becoming an inquirer
  - by becoming an initiate
  - by becoming an inductee
  - by becoming an oblate
- \_\_\_\_\_ 3. What is another name for the Enrollment of Names?
- Lenten Agreement
  - Rite of Election
  - Easter Vigil
  - Acceptance of Christ
- \_\_\_\_\_ 4. Which of the following comes from the Greek word that means "to plunge"?
- Inundation
  - Baptism
  - Chrism
  - Inoculation
- \_\_\_\_\_ 5. When is the Rite of Christian Initiation most appropriately celebrated?
- Advent
  - Christmas
  - Pentecost
  - the Easter Vigil



## Unit 2 Test

- \_\_\_\_\_ 6. Which of the following is an unbaptized person who is preparing for full initiation into the Catholic Church by engaging in formal study, reflection, and prayer?
- catechumen
  - canticle
  - cantor
  - catechist
- \_\_\_\_\_ 7. What is the symbol of the Risen Christ in our midst?
- crucifix
  - ambo
  - baptismal font
  - Paschal candle
- \_\_\_\_\_ 8. What does Baptism free us from?
- the need for Christ
  - Original Sin
  - the temptation to sin
  - bonds of Heaven
- \_\_\_\_\_ 9. Which of the following is *not* one of the Sacraments of Christian Initiation?
- Baptism
  - Matrimony
  - Confirmation
  - the Eucharist
- \_\_\_\_\_ 10. Which of the following is the child anointed with on the chest and crown of their head during Baptism?
- Sacred Chrism
  - Sacred Cross
  - Sacred Charism
  - Sacred Covenant
- \_\_\_\_\_ 11. What is the theological term for the gifts of Baptism?
- anointing
  - charisms
  - sagacity
  - effects
- \_\_\_\_\_ 12. Where did John the Baptist baptize Jesus?
- Sea of Galilee
  - Jordan River
  - Red Sea
  - Font of Life



- \_\_\_\_\_ 13. Who prophesied of a renewal of life and a new covenant with God, even while the Israelites were exiled in Babylon?
- Micah
  - Isaiah
  - Ezekiel
  - Ishmael
- \_\_\_\_\_ 14. After Jesus' Baptism, in what form did the Holy Spirit descend upon him?
- dove
  - flame
  - angel
  - light
- \_\_\_\_\_ 15. What is the apostolic preaching and authority handed on through the laying on of hands in the Sacrament of Holy Orders?
- Matrimony
  - The bishop's miter
  - Apostolic Succession
  - Tradition
- \_\_\_\_\_ 16. What is the term for the guide each candidate for Confirmation must seek out (typically one of the candidate's godparents)?
- guardian
  - partner
  - confirmand
  - sponsor
- \_\_\_\_\_ 17. In which sacrament are we sealed with the Gift of the Holy Spirit?
- Confirmation
  - Baptism
  - Matrimony
  - Anointing of the Sick
- \_\_\_\_\_ 18. How does the Holy Spirit sustain us throughout our lives?
- through the seven Apostles of the Holy Spirit
  - through the seven temptations of the Holy Spirit
  - through the seven Gifts of the Holy Spirit
  - through the seven promises of the Holy Spirit
- \_\_\_\_\_ 19. Which of the following completes, or seals, the grace of Baptism?
- Holy Orders
  - an act of faith
  - sacrifice
  - Confirmation



## Unit 2 Test

- \_\_\_\_\_ 20. Which of the following is a way Jesus refers to the Holy Spirit in the New Testament?
- the promise of the Father
  - the power from on high
  - the Advocate
  - all of the above
- \_\_\_\_\_ 21. Which of the following are the two rites the Church follows for Baptism?
- Rite of Christian Initiation of Adults and Rite of Priestly Orders
  - Order of Baptism of Children* and Rite of Fathers of the Church
  - Rite of Christian Initiation of Adults and Rite of Penance and Reconciliation
  - Order of Baptism of Children* and Rite of Christian Initiation of Adults
- \_\_\_\_\_ 22. In the Gospel of John, who says that they saw the Spirit come down like a dove, rest on Jesus, and remain upon him, and then testified that Jesus is the Son of God?
- Mary, the mother of Jesus
  - John, the Apostle of Jesus
  - Nicodemus
  - John the Baptist
- \_\_\_\_\_ 23. What makes up the Period of Inquiry?
- Period of Evangelization and Precatechumenate
  - Period of Prayer and Fasting
  - Period of Questions and Responses
  - Period of Petition and Acceptance
- \_\_\_\_\_ 24. Anyone can baptize if they follow which of the following essential elements?
- studying the Bible and following the words of Jesus
  - saying prayers and calling on the Holy Spirit alone
  - pouring water and baptizing in the name of the Holy Trinity
  - pouring water and praying for the baptized
- \_\_\_\_\_ 25. What do we receive in Baptism that enables us to believe in God, to hope in him, and to love him?
- sanctifying grace
  - a gift of the Holy Spirit
  - actual grace
  - prayerful credit



## Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. The first of the Seven Sacraments.
- \_\_\_\_\_ 27. Rites within the Rite of Christian Initiation of Adults that support and strengthen the elect through prayers of intercession and exorcism.
- \_\_\_\_\_ 28. The name given to catechumens after the Rite of Election.
- \_\_\_\_\_ 29. The process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ.
- \_\_\_\_\_ 30. The name for the priesthood shared by all who are baptized.
- \_\_\_\_\_ 31. Perfumed olive oil consecrated by the bishop that is used for anointing in the Sacraments of Baptism, Confirmation, and Holy Orders.
- \_\_\_\_\_ 32. A period of catechesis following the reception of the Sacraments of Christian Initiation that aims to more fully initiate people into the mystery of Christ.
- \_\_\_\_\_ 33. A special gift or grace of the Holy Spirit.
- \_\_\_\_\_ 34. The office of bishop is permanent because at ordination, the bishop is marked with this, which is indelible and sacred.
- \_\_\_\_\_ 35. Through the outpouring of special Gifts of the Holy Spirit, this completes Baptism by sealing the baptized person's union with Christ and by equipping that person for active participation in the life of the Church.

### Column B

- a. mystagogy
- b. Confirmation
- c. Baptism
- d. Sacred Chrism
- e. elect
- f. scrutinies
- g. common priesthood of the faithful
- h. charism
- i. character
- j. catechesis



## Unit 2 Test

## True or False

Circle “T” if the statement is true or “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |   |       |
|---|---|---|-------|
| T | F | 36. We often call the Eucharist the “ <u>source and summit</u> of the Christian life” <sup>1</sup> (CCC, number 1324).                                  | _____ |
| T | F | 37. The proclamation of the Good News of Jesus Christ through word and witness is <u>Baptism</u> .  | _____ |
| T | F | 38. A person interested in being baptized in the Catholic Church begins by becoming a(n) <u>catechumen</u> .  | _____ |
| T | F | 39. The uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops is called <u>Apostolic Succession</u> . | _____ |
| T | F | 40. The candidates renew their <u>baptismal promises</u> when they renounce Satan and sin and profess their faith in God.                               | _____ |

## Essay

Respond to one of the following prompts in complete sentences.

- A. How does the Baptism of Jesus prefigure the Sacrament of Baptism?
- B. Briefly explain Confirmation, and the reasons behind it, in the Eastern Churches and the Western (Latin) Church.
- C. What are the four stages and three steps in the process of entering the Catholic Church through the Rite of Christian Initiation of Adults?

(The quotation labeled *Catechism of the Catholic Church* on this test is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition [CCC], number 1324. Copyright © 1994 by the United States Catholic Conference, Inc.—LEV. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)

**Endnote Cited in a Quotation from the *Catechism of the Catholic Church*, Second Edition**

1. *Lumen Gentium* 11.



## Unit 2 Test Answer Key

## The Sacraments of Christian Initiation Part I

## Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. c | 8. b  | 15. c | 22. d |
| 2. a | 9. b  | 16. d | 23. a |
| 3. b | 10. a | 17. a | 24. c |
| 4. b | 11. d | 18. c | 25. a |
| 5. d | 12. b | 19. d |       |
| 6. a | 13. c | 20. d |       |
| 7. d | 14. a | 21. d |       |

## Matching

- |       |       |
|-------|-------|
| 26. c | 31. d |
| 27. f | 32. a |
| 28. e | 33. h |
| 29. j | 34. i |
| 30. g | 35. b |

## True or False

36. T  
 37. F – evangelization  
 38. F – inquirer  
 39. T  
 40. T

## Essay

*Responses will vary but should include some of the following points:*

- A. How does the Baptism of Jesus prefigure the Sacrament of Baptism?

Even though, as the Son of God, Jesus had no need to repent, he asked to be baptized. He wanted to show his solidarity with us. It was at this event that the Father's voice was heard saying, "This is my beloved Son, with whom I am well pleased" (Matthew 3:17). At this Baptism, the Father acclaimed his Son. In the Sacrament of Baptism, we are adopted as the Father's sons and daughters in Christ.





## Unit 2 Test Answer Key

- B. Briefly explain Confirmation, and the reasons behind it, in the Eastern Churches and the Western (Latin) Church.

In the first centuries of the Church, Confirmation was celebrated following Baptism in the same liturgy, and the bishop was the ordinary minister of Confirmation. Gradually, due to the increased number of infant Baptisms, the distance between parishes, and the growth of large dioceses, it became more and more difficult for the bishop to be present at every Baptism. The response to this situation differed in the East and West. In the West, Confirmation was delayed until the bishop could be present. This remains the usual practice today in the Latin Church. In the Churches of the East, the three sacraments were never separated. Because the sacred oil used at Confirmation, called *myron*, which means “chrism,” had been consecrated by the bishop, the link to the bishop was maintained. And so today, in the Eastern Churches, Confirmation immediately follows Baptism and is administered by the priest. Reception of the Eucharist follows (even for infants).

- C. What are the four stages and three steps in the process of entering the Catholic Church through the Rite of Christian Initiation of Adults?

The process is structured to include seven stages—four distinct periods of time and three steps, as follows:

- Period of Inquiry (Period of Evangelization and Precatechumenate)
- First Step: Rite of Acceptance into the Order of Catechumens
- Period of the Catechumenate
- Second Step: Rite of Election or Enrollment of Names
- Period of Purification and Enlightenment
- Third Step: Celebration of the Sacraments of Initiation
- Period of Postbaptismal Catechesis or Mystagogy

Each step is preceded by a period of preparation.

(The scriptural quotation on this answer key is taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.)



# UNIT 3

## The Sacraments of Christian Initiation: Part II

Why is the Eucharist so important to Catholics?

### OVERVIEW

#### Unit Summary

This unit introduces the students to the Eucharist as the culmination of the Sacraments of Christian Initiation and as the “source and summit” (*Dogmatic Constitution on the Church* [*Lumen Gentium*, 1964], no. 11) of Christian life. This unit helps the students to better understand what the Eucharist is, what the structure of the celebration of the Eucharist consists of, and what participation in the Eucharist does for us.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Articulate an understanding of the Eucharist and its transformational power in the lives of Catholics.	<b>USCCB Framework</b> Sacraments as Privileged Encounters with Jesus Christ: II.C–II.C.1.a–c, II.C.2.a–c, II.C.3.–II.C.3–5, II.C.6–9, II.C.10.a–b, II.C.11.a–c; V.A.3, V.C.1, V.D.1.a–b, V.D.2

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Old and New Testaments help us to understand the meaning and significance of the Eucharist.</p> <p>U2. Jesus Christ is fully present in the Eucharist.</p> <p>U3. Our participation in the Eucharist calls us to be the Body of Christ in the world.</p>	<p>Q1. What is the Eucharist, and where did it come from?</p> <p>Q2. Why is it important to attend Mass every Sunday?</p> <p>Q3. How does receiving the Eucharist make a difference in my life?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. In the Eucharist, Christ brings the Church and all of us, members of his Body, into his own sacrifice of thanksgiving and praise, offered to his Father once and for all on the cross.</p> <p>K2. The Eucharist is the sign and cause of our union with Christ.</p> <p>K3. The bread and wine become the Body and Blood of Christ.</p> <p>K4. The Church remembers Jesus and all he did for the sake of our salvation but also makes Christ present to us as a “living memory” in the Eucharist.</p> <p>K5. The Eucharist is prefigured in the Old and New Testaments.</p> <p>K6. The Eucharist has been called by many different names; each reveals something more of the depths of the sacrament and invites us to see it from another aspect.</p> <p>K7. Evidence of the importance of assembling for celebrating the Eucharist is found in Scripture.</p> <p>K8. Our participation in the liturgy is vital; the liturgy is “the people’s work.”</p> <p>K9. The Word becomes the root and foundation of our participation in the Eucharist and the whole of our lives.</p> <p>K10. In the Liturgy of the Eucharist, we enter into Christ’s Paschal Mystery in the most direct way possible.</p> <p>K11. The Eucharist is not merely a symbol of Christ’s presence; rather, Christ himself is truly present in his Body and Blood, under the appearance of bread and wine.</p>	<p>S1. Use the think-pair-share method to assess their knowledge about the Eucharist and identify what they do not know about the Eucharist, collaborating with peers to flesh out their understanding.</p> <p>S2. Plan a class liturgy around a social justice issue or a personal Eucharistic adoration time, and reflect on the experiences.</p> <p>S3. Examine Scripture passages as they relate to the Eucharist and prepare an analysis of the passages that they can teach to their peers.</p> <p>S4. Read and explore the Scripture passage about the disciples on the road to Emmaus as it relates to the meaning of the Eucharist and be able to share that insight with their peers.</p> <p>S5. Interpret a complex piece of poetry and relate the meaning to the content of this unit.</p> <p>S6. Read and interpret text in order to identify background information, God’s action, and our response regarding the Eucharist.</p> <p>S7. Collaborate in small groups by interpreting Scripture passages and explaining what the passages tell us about why Christians gather weekly for the Eucharist.</p> <p>S8. Participate in the whip-around method to contribute to class discussion on how to share our gifts and talents like the early Christians.</p> <p>S9. Collaborate in small groups by preparing a response about the nature of the Eucharist as a meal and share that report with the class.</p> <p>S10. Understand and interpret information regarding the ministries at Mass in order to discuss the value of an assembly that celebrates the Eucharist together.</p>

ACQUISITION <i>cont.</i>	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K12. Those who help with the celebration of the Eucharist are referred to as ministers; various roles are carried out by both ordained and lay ministers in the celebration of the Eucharist.</p> <p>K13. Once we have received the Eucharist, we are dismissed and sent into the world by Christ to do his work and follow his way.</p> <p>K14. The eating and drinking of the Body and Blood of Christ has effects in our hearts and lives, and within the Body of Christ, of which we are a part.</p> <p>K15. Gathering for the Sunday Eucharist is of primary importance, and the two ways we live out our union with Christ and the Church are worship of the Eucharist and a commitment to those who are poor.</p>	<p>S11. Collaborate in small groups to read and interpret passages of Archbishop Oscar Romero's writings, and use the whip-around method to contribute to class discussion regarding what it means to be sent out as members of the Body of Christ.</p> <p>S12. Read and interpret two different statements and decide whether they agree or disagree with the statements, using a control statement to measure how they feel about the readings.</p> <p>S13. Listen to and understand peer explanations of their viewpoints and measure their own responses against initial information and new points of view.</p>

Sacraments and God's Grace

Name \_\_\_\_\_

## Unit 3 Vocabulary

## Terms for Mastery

**anamnesis** The Greek word for memory. In the Eucharist, this refers to the making present of the Paschal Mystery. Christ's work of salvation. The anamnesis refers also to a particular section of the Eucharistic Prayer after the words of institution in which the Church remembers Christ's saving death—his Passion, death, Resurrection, and glorious return.

**chalice** This is the vessel into which the wine will be poured.

**Concluding Rites** The Concluding Rites follow the Liturgy of the Eucharist and include the greeting, the Final Blessing (or Prayer over the People), and the Dismissal.

**epiclesis** This is a special white linen cloth upon which the sacred vessels are placed during the celebration of the Mass. The word *epiclesis* comes from the Latin word for "to call," which is related to *epiphany*.

**epiclesis** A prayer (meaning "invocation" in Greek) in which the priest asks the Father to send the Holy Spirit upon the offerings.

## Terms Previously Mastered or for General Knowledge

**assembly** Also known as a congregation, a community of believers gathered for worship as the Body of Christ.

**Church** The term Church has three inseparable meanings: (1) the entire People of God throughout the world; (2) the diocese, which is also known as the local Church; and (3) the assembly of believers gathered for the celebration of the liturgy, especially the Eucharist.

**Eucharistic Rite** The celebration of the entire Mass. The term can also refer specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

**Eucharistic adoration** The practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or placed on an altar in a church or chapel.

**Logos** Greek word meaning "Word." Logos is a title of Jesus Christ found in the Gospel of John that illustrates the relationship between the Word and the Person of the Holy Trinity (see John 1:1, 14).

**paten** This is a small piece of white linen, folded in three layers, much like a napkin, nested with a cross in the center. The paten uses 4 to partly (clean) the chalice, the chalice, and the paten (the vessel used to hold the Host).

**Roman Missal** The term from the Latin missa, meaning "mission" or "sending forth," designates the book containing the prayers that are used by the priest at the altar for the celebration of Mass.

**Transubstantiation** In the Sacrament of the Eucharist, this is the name given to the action of changing the bread and wine into the Body and Blood of Jesus Christ.

**monstrance** A sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction.

**Passover** The suffering of Jesus during his final days in this life, his agony in the garden at Gethsemane, his trial, and his Crucifixion.

**Passover** The night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the Israelites from death. It also is the feast that celebrates the deliverance of the Hebrew People from bondage in Egypt and the Exodus from Egypt to the Promised Land.

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 3 Vocabulary" (TX06792), on page 153, one for each student.

### Terms for Mastery

*anamnesis*  
*chalice*  
*Concluding Rites*  
*corporal*  
*epiclesis*

Eucharistic adoration  
*Logos*  
 purificator  
*Roman Missal*  
 Transubstantiation

### Terms Previously Mastered or for General Knowledge

assembly  
 Church  
 Eucharist, the


monstrance  
 Passion  
 Passover

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## Student Book Chapters

This unit draws on material from the *Sacraments and God's Grace* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

### Chapter 6: The Eucharist: Culmination of Christian Initiation (pp. 158–177)

- Article 23: What Is the Eucharist?
- Article 24: The Eucharist in Scripture
  - Pre-read: Exodus 12:31–51, chapter 16
  - Pre-read: Matthew 14:13–21, 15:32–39
  - Pre-read: Mark 6:34–44, 8:1–9
  - Pre-read: Luke 9:10–17
  - Pre-read: John 6:1–14, 6:22–59
- Article 25: The Eucharist: Then and Now
  - Pre-read: Luke 24:13–35

### Chapter 7: The Celebration of the Eucharist (pp. 178–211)

- Article 26: Gather Faithfully Together
- Article 27: The Liturgy of the Word
- Article 28: The Liturgy of the Eucharist
- Article 29: The Liturgy of the Eucharist: The Eucharistic Prayer and Communion Rite
- Article 30: Ministries at Mass

### Chapter 8: The Eucharist in Daily Life (pp. 212–229)

- Article 31: The Concluding Rites: To Love and Serve
- Article 32: The Power of the Eucharist
  - Pre-read: John, chapter 15
- Article 33: Living the Eucharist

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 3 Preassessment” (TX006790), on page 151
- handout “Unit 3 Vocabulary” (TX006792), on page 153
- handout “Unit 3 Final Performance Task Options” (TX006805), on pages 174–175
- handout “Unit 3 Final Performance Task Rubrics” (TX006806), on pages 176–177
- handout “Unit 3 Test” (TX006807), on pages 178–183
- handout “Unit 3 Test Answer Key” (TX006808), on pages 184–185
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to be successful in their study of the Eucharist. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

## UNIT 3

Explain

**LEARNING EXPERIENCE 1: Preassessment**

Preassess what the students already know about the Eucharist.

Apply

**LEARNING EXPERIENCE 2: Final Performance Task Preview**

Preview the final performance tasks and their rubrics.

## CHAPTER 6

Explain

**LEARNING EXPERIENCE 3: The Eucharist in Scripture**

Lead the students in a Scripture search to discover the roots of the Eucharist in the Old and New Testaments. (U1, Q1, K1, K2, K3, K4, K5, S1)

Perceive

**LEARNING EXPERIENCE 4: The Disciples on the Road to Emmaus**

Explore with the students the question “What is the Eucharist?” using the road to Emmaus Scripture passage. (U1, Q1, K6, K7, S2, S3)

Apply

**LEARNING EXPERIENCE 5: The Dynamism of the Eucharist**

Lead the students through a discovery exercise on the dynamism revealed in the different names of the Eucharist. (U1, Q1, K6, K7, S4)

## CHAPTER 7

Explain

**LEARNING EXPERIENCE 6: All Are One in Christ Jesus**

Explore with the students what it means to gather as a Eucharistic assembly by having the students examine Scripture passages concerning the Eucharist. (U1, Q2, K1, K2, K4, K8, S5, S6)

Explain

**LEARNING EXPERIENCE 7: A Place at the Table**

Lead the students in discovering the meaning of the Eucharist as a meal. (U2, Q2, K8, K9, K10, K11, S7)

Explain

**LEARNING EXPERIENCE 8: The Ministries at Mass**

Lead the students through a PowerPoint presentation on the various ministries at Mass. (U3, Q2, K12, S8)

## CHAPTER 8

Empathize

**LEARNING EXPERIENCE 9: What Does the Eucharist Ask of Us?**

Explore with the students what it means to be sent as a member of the Eucharistic assembly, using excerpts from the writings of Archbishop Oscar Romero. (U3, Q3, K13, S9)

Empathize

**LEARNING EXPERIENCE 10: The Universal Destination of Goods**

Help the students to make a connection between living the Eucharist and the Church’s social doctrine of the universal destination of goods. (U3, Q3, K14, K15, S10, S11)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).

## Sacraments and God's Grace

Name \_\_\_\_\_

### Unit 3 Preassessment

Use the following word bank to answer the questions. There are extra answers in the word bank.

- |                   |                |               |                |
|-------------------|----------------|---------------|----------------|
| the Apostle Paul  | name           | Luke          | anemesis       |
| the Apostle Peter | Jesus          | expiation     | downcast       |
| Matthew           | thanksgiving   | penitence     | Mass           |
| Mary              | the Eucharist  | the Eucharist | Body and Blood |
| Messiah           | multiplication | the Eucharist | the Eucharist  |
| dying             |                |               |                |
- \_\_\_\_\_ included the Eucharist in the Eucharist.
  - The \_\_\_\_\_ is the sacrament that makes present the death and Resurrection of Jesus Christ.
  - In the Mass, the gifts of bread and wine become the \_\_\_\_\_ of the Eucharist.
  - According to the Gospel, the Last Supper was celebrated during the \_\_\_\_\_.
  - At the Last Supper, when Jesus \_\_\_\_\_ the bread and wine, making them his Body and Blood, he also said the words, "This is my body of life."
  - The word Eucharist comes from a Greek word meaning \_\_\_\_\_.
  - It is because Christ truly is present in the Eucharist that we can be united to \_\_\_\_\_ in the Eucharist.
  - Every Eucharist brings us into \_\_\_\_\_ with the Church and all members of the Christian Church as well as with God in Heaven.
  - Because there is one Paschal Mystery, there is \_\_\_\_\_ Eucharist in which we participate.
  - The Church says Jesus is the Gospel of love that refers to the Word who became flesh and made his dwelling among us (John 1:14).
  - The Jewish priest \_\_\_\_\_ brought bread and wine to Jesus (John 6:11-13), preparing the Eucharist.
  - Another New Testament word that prepares the Eucharist is that of God feeding the Israelites in the desert.
  - In the New Testament, the \_\_\_\_\_ of Jesus and his love to feed multitudes prepares the Eucharist.
  - The Eucharist that we receive at the Last Supper is the \_\_\_\_\_ of Jesus and his love to feed multitudes prepares the Eucharist.
  - The earliest account of the institution of the Eucharist in the New Testament was written by \_\_\_\_\_.
  - The first of Jesus' signs that prepares the Eucharist took place at the \_\_\_\_\_.
  - One name for the Eucharist that emphasizes the reality that we share Christ with the whole Church, as a single Body, is the \_\_\_\_\_.
  - The word Eucharist means "to give you the way" and is the Eucharist given to the \_\_\_\_\_.
  - The word Mass takes its name from the Latin word mass (meaning "to be united") and refers to the Eucharist as the \_\_\_\_\_ of the Mass.
  - A special celebration of the gift of the Eucharist occurs on the Sunday after Trinity Sunday and is called the \_\_\_\_\_.

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## Sacraments and God's Grace

### Unit 3 Preassessment Answer Key

- Jesus
- Eucharist
- Body and Blood of Christ
- Paschal
- Messiah
- thanksgiving
- participates
- only
- one
- Luke
- Melchizedek
- Mass
- multiplication
- Matthew, Mark, Luke
- the Apostle Paul
- wedding feast at Cana
- Body of Christ
- dying
- downcast
- Solemnity of the Body and Blood of Christ

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## Sacraments and God's Grace

### Using the Think-Pair-Share Method

#### The Purpose of the Think-Pair-Share Method

Frank Lyman, EdS, a former professor of education at the University of Maryland, developed the think-pair-share method to engage all students in reflection on a question before having a class discussion. First, the teacher asks the students to think about a question independently, either in writing or through quiet reflection. Then the students pair up and share their thoughts with each other. Finally, the students discuss the question as a class.

Lyman's method addresses two issues that teachers commonly encounter. The first is that some students only raise their hands to answer a question, while others regulate their hands before the majority of students have had enough time to think about the question. Think-pair-share provides all students with time to think about the question both individually and with a partner before offering their thoughts to the whole class.

The second issue teachers often face is that some students feel much more comfortable than others sharing their ideas with the whole class. The think-pair-share method allows students to share their ideas with a partner before the class discussion. The practice of sharing their thoughts one-on-one may make students more comfortable discussing their ideas with the whole class.

#### The Think-Pair-Share Method in Steps

- Equip the think-pair-share method ahead of time if the students are unfamiliar with it.
- Ask the students a question, writing it on the board if necessary, and give them a time frame for considering it. Allow about 30 to 60 seconds for this step; provide a longer time period if the students will be writing down their thoughts.
- Arrange the students in pairs and direct them to explain their thinking to each other. Give them several minutes to complete this step. Remind the students to be respectful speakers and listeners during the process.
- Bring the students' attention back to the larger class. Repeat the original question and invite the students to share their responses. Give as many pairs as possible the chance to share their thoughts. After the pairs are done sharing, continue discussing the question as a class.

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## Explain

## LEARNING EXPERIENCE 1 (Unit) Preassessment

**Preassess what the students already know about the Eucharist.**

- Prepare** by photocopying or downloading and printing the handout "Unit 3 Preassessment" (TX006790), on page 151, one for each student.
- Distribute** the handout to the students. Instruct them to work silently and answer all the questions.
- Direct** the students to form pairs. Use the think-pair-share method for this exercise. Consider setting up the pairings in advance so that students do not automatically work with their friends. Instruct the pairs to work together to correct their preassessments. Encourage the students to share answers with other students in the class. To conclude the process, call on student pairs to answer the questions aloud for the class to make sure all students have the correct answers.

## TEACHER NOTE

You can check the students' responses and ask any clarifying questions by using the "Unit 3 Preassessment Answer Key" (TX006791), on page 152.

- Ask** the students to keep the handout to refer back to later in the unit.

## TEACHER NOTE

For more detailed information on the think-pair-share method, see the resource "Using the Think-Pair-Share Method" (TX006809), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) and in the Methods Resources appendix, on page 298.



## Apply

LEARNING EXPERIENCE 2 (Unit)  
Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- Prepare** by photocopying or downloading and printing the handouts “Unit 3 Final Performance Task Options” (TX006805), on pages 174–175, and “Unit 3 Final Performance Task Rubrics” (TX006806), on pages 176–177.
- Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
- Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - Both options may be completed either alone or with a partner.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
  - Note that both options are not intended to be a comprehensive look at the Eucharist. That is beyond the scope of this course.
- Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

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**Unit 3 Final Performance Task Options**

**Important Information for Both Options**

The following is a list of evolving understandings for unit 3. Demonstrating your grasp of these understandings will be essential to successfully completing your chosen final performance task. Use the descriptions below to understand the specific elements that will be required for each final performance task option.

- The Old and New Testaments help us to understand the meaning and significance of the Eucharist.
- Jesus Christ is fully present in the Eucharist.
- Our participation in the Eucharist calls us to be the Body of Christ in the world.

**Option 1: The Eucharist as the Culmination of Christian Initiation**

Write an essay (minimum of 400 words, typed and double-spaced) on what the Church means in saying that the Eucharist is the culmination of Christian initiation. Include an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Describe what the Eucharist is and does, using information from the student book and from one other reliable source. Incorporate the key understandings from the unit on a guide to make sure that your essay is complete.

**Option 2: Prepare a Class Liturgy**

Prepare a three-weekend Eucharistic liturgy that would be celebrated with a focus on a social justice issue. For example, the liturgy might take up the theme of “feeding the world.” To prepare this liturgy, you will need access to a microphone or to the Sacramentary and Lectionary. Use the regular weekday readings. You will choose the music, write an outline for the Homily, and write the General Intercessions. Use the following outline of the Mass as a guide (type these on another sheet of paper).

**Introductory Rites**

Gathering Song (Entrance Chant): \_\_\_\_\_

Greeting Prayer (Collect) (usually there is a choice): \_\_\_\_\_

**Liturgy of the Word**

First Reading (Write the Scripture reference; choose a lection): \_\_\_\_\_

Responsorial Psalm (Find a musical setting): \_\_\_\_\_

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Sacraments and God's Grace

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**Unit 3 Final Performance Task Rubrics**

Criteria	Option 1	Option 2
Understanding of the Eucharist as the culmination of Christian initiation	Essay is a minimum of 400 words, typed and double-spaced. Essay includes an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Essay uses information from the student book and from one other reliable source. Essay incorporates the key understandings from the unit.	Essay is a minimum of 400 words, typed and double-spaced. Essay includes an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Essay uses information from the student book and from one other reliable source. Essay incorporates the key understandings from the unit.
Understanding of the Eucharist as a social justice issue	Essay is a minimum of 400 words, typed and double-spaced. Essay includes an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Essay uses information from the student book and from one other reliable source. Essay incorporates the key understandings from the unit.	Essay is a minimum of 400 words, typed and double-spaced. Essay includes an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Essay uses information from the student book and from one other reliable source. Essay incorporates the key understandings from the unit.
Understanding of the Eucharist as a social justice issue	Essay is a minimum of 400 words, typed and double-spaced. Essay includes an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Essay uses information from the student book and from one other reliable source. Essay incorporates the key understandings from the unit.	Essay is a minimum of 400 words, typed and double-spaced. Essay includes an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Essay uses information from the student book and from one other reliable source. Essay incorporates the key understandings from the unit.

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## TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

- Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

## TEACHER NOTE

Time permitting, allow the students to share their final performance tasks (either formally or informally) with their classmates on the due date.



Articles 23-24



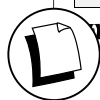
TX006793

## The Eucharist in Scripture

(U1, Q1, K1, K2, K3, K4, K5, S1)

1. **Prepare** by ensuring that all the students have read articles 23 and 24 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) during class. Photocopy or download and print the handout “The Eucharist in Scripture” (TX006793), on page 154, one for each student.
2. **Arrange** the students into small groups of three or four. Distribute the handout and assign each small group one of the Scripture passages listed at the top, or allow each small group to choose one. Then have the students circle the citation for the Scripture passage they will be studying. Direct each small group to choose a leader and to prepare to teach the Eucharistic dimensions of their Scripture passage to the class.
3. **Give** the following instructions:
  - Each group will choose a leader who will keep the group on task. One person in the group should read the Scripture passage quietly to the group. Then the group will use the handout to discuss the passage. Everyone should record answers on their handout.
  - After all the groups have finished this exercise, each group will teach the class what it has learned. Each group should choose a member or several members to present to the rest of the class.
  - Those who are presenting to the class will read the Scripture passage to the class and then explain the Eucharistic significance of the passage, using the handout as a guide.
  - The students who are not presenting should be sure to contribute in other ways—by writing, discussing, and listening. Each group will have approximately 20 minutes to read the passage, discuss it, and prepare to teach it to the class.
4. **Call** on the groups and those presenting to come forward one at a time. Begin with the Old Testament passages and then move to the New Testament passages. After each presentation, highlight one or two of the best insights. Make any corrections if necessary.

Check the students' responses against the handout "The Eucharist in Scripture Answer Key" (TX006794), on pages 155–157.



TX006794

## Perceive

## LEARNING EXPERIENCE 4 (Chapter 6)

## The Disciples on the Road to Emmaus

Explore with the students the question “What is the Eucharist?” using the road to Emmaus Scripture passage. (U1, Q1, K6, K7, S2, S3)

1. **Prepare** by ensuring that all the students have read article 25 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) during class. Photocopy or download and print the handout “The Disciples on the Road to Emmaus: Discussion Questions” (TX006795), on pages 158–159, one for each student.
2. **Arrange** the students into small groups of three or four. Direct the students to read the Scripture passage of the disciples on the road to Emmaus (Luke 24:13–35). One student in each group may quietly read the passage to the group, or you may choose a good reader to read it to the entire class. Ask each group to choose a group leader.

## TEACHER NOTE

Consider searching the internet to find an artist's depiction of the disciples at Emmaus to show the students as the Scripture passage is read. A powerful example is the painting called *The Supper at Emmaus*, by Michelangelo. A visual image can stir the imagination, so displaying an image is an excellent tool to pair with this exercise.

3. **Instruct** the students to discuss the Emmaus passage using the questions on the handout and to note their answers on the handout. After the groups have had adequate time to discuss, invite each group to share one insight into the meaning of the Eucharist with the class.
4. **Draw** this discussion to a close by making the following points:
  - The story of the disciples on the road to Emmaus is among the most moving Eucharistic passages in the New Testament. While the disciples are no doubt facing the biggest challenge of their life, Jesus walks among them and begins opening up the meaning of the Scriptures—and, more importantly, the meaning of the Paschal Mystery. He does this through a process of helping the disciples to remember and make present these realities.
  - The disciples' free response to Jesus is “Stay with us” (Luke 24:29). Faith requires a free response to God's invitation. The disciples recognize the Risen Jesus in the ritual breaking of the bread. Jesus disappears from their midst because he now dwells within them. They are now disciples with a mission to spread the Good News.



Article 25



Sacraments and God's Grace

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**The Disciples on the Road to Emmaus: Discussion Questions**

The Scripture passage about the disciples on the road to Emmaus has a rich Eucharistic dimension. It helps us to answer the question: What is the Eucharist? Use the following questions to facilitate a discussion on the meaning of the Scripture passage.

1. In this Scripture account, the disciples of Jesus on the road to Emmaus face a challenge to their faith. How would you describe their situation?
2. What is the significance of the disciples' inability to recognize Jesus when he begins walking with them?
3. How does Jesus help the disciples to remember all that he had taught them? How does this relate to the Eucharist?
4. Like catechumens preparing for the Sacraments of Baptism, Confirmation, and the Eucharist, the Emmaus disciples are on a journey. What is the nature of this journey?
5. What do the disciples do or say that helps them to experience the Paschal Christ? Why is this a significant moment of grace?

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TX006796



- ## TEACHER NOTE

Use “The Disciples on the Road to Emmaus: Discussion Questions: Answer Key” (TX006796), on page 160, to review the students’ responses to the *handout*.

## Apply

## LEARNING EXPERIENCE 5 (Chapter 6)

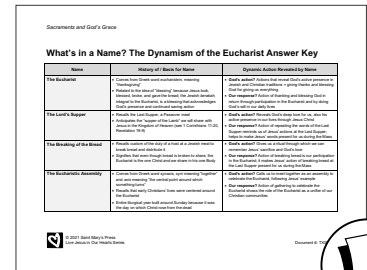
# The Dynamism of the Eucharist

Lead the students through a discovery exercise on the dynamism revealed in the different names of the Eucharist. (U1, Q1, K6, K7, S4)

1. **Prepare** by ensuring that all the students have read article 25 in the student book prior to this learning experience, and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “What’s in a Name? The Dynamism of the Eucharist” (TX006797), on pages 161–162, one for each student.
2. **Distribute** the handout and explain to the students that they will take notes, based on their reading of article 25, on their handout. They should use the sample name “The Eucharist” on their handout as a model. Explain to the students that the pattern will be to write down background information in the second column and God’s action and our response in the third column. Instruct the students to write phrases rather than complete sentences, and to use abbreviations for longer words.
3. **Show** the PowerPoint presentation “Learning Experience 5: What’s in a Name? The Dynamism of the Eucharist” (TX006891) to lead the students through a process of questions and answers. Encourage the students to answer before volunteering information. Use the questions and answers in the notes section of the PowerPoint slides as a guide.

## TEACHER NOTE

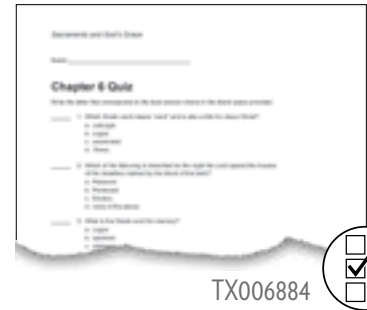
Conclude this learning experience by checking the students' responses against the handout "What's in a Name? The Dynamism of the Eucharist Answer Key" (TX006798), on pages 163–164.



TX006798

## TEACHER NOTE

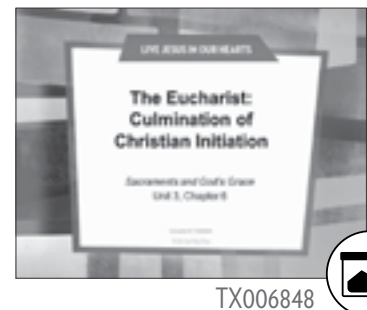
Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 6 quiz (TX006884), do so now, before moving on to chapter 7. (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)



TX006884

## TEACHER NOTE

You may also present the main chapter points using the PowerPoint presentation "Chapter 6 Overview: Part I: The Eucharist: Culmination of Christian Initiation" (TX006848) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).



TX006848

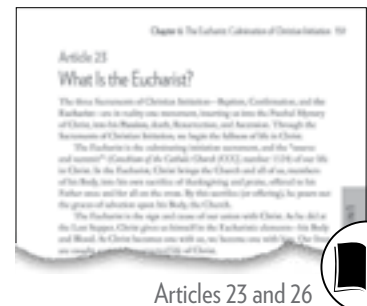
## Explain

## LEARNING EXPERIENCE 6 (Chapter 7)

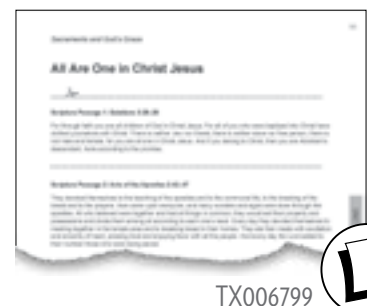
## All Are One in Christ Jesus

Explore with the students what it means to gather as a Eucharistic assembly by having the students examine Scripture passages concerning the Eucharist. (U1, Q2, K1, K2, K4, K8, S5, S6)

- 1. Prepare** by ensuring that all the students have read articles 23 and 26 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print one copy of the handout "All Are One in Christ Jesus" (TX006799), on pages 165–166. Cut apart the Scripture passages on the handout and place them in a container.
- 2. Arrange** the students into six small groups, but if the groups have more than four people each, consider creating more small groups. In this case, more than one group will have the same Scripture passage (and you will need extra copies of the passage).



Articles 23 and 26



TX006799



3. **Invite** each small group to draw one slip of paper containing a Scripture passage. Direct the students to choose a group leader who will keep the group focused and on task. Each group will carefully read the Scripture passage they chose and then discuss the following question in light of the passage: “What does this Scripture passage tell you about why Christians gathered for the celebration of the Eucharist week after week?” Another student in the group should record the group’s collective responses to the question.
4. **Call** on each small group to read aloud the Scripture passage they discussed and then answer the question for the class. The students will likely note that the early Church experienced itself as a community of members who were radically equal: there were no distinctions of status between Jew or Gentile, woman or man, slave or free, and so on. Every Christian was gifted by God for the good of the Church.
5. **Encourage** the class to respond to the following question after each group has shared its initial response: How can we, today, become more like the early Christians in our sharing of our gifts and talents with one another and even with those outside our Eucharistic assembly? Consider using the whip-around method.

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**Using the Whip-Around Method****A Quick and Participative Assessment Tool**

The whip-around, as described here, is based on a technique developed by Jack Givens. (PCC) and is designed to provide a quick assessment of what students have learned in a class period or segment of a class. The technique serves several functions: helping students to recall significant facts, allowing students to correct or clarify for the rest of the class, and, as an action learning move, making students aware of and getting their voices in gear. This idea is to call on every student, in random order, to answer a question (or short series of questions), making sure every student has a chance to respond.

**The Process**

At the end of a class or information session (or when changing the topic or activity in a lesson), each student is asked to quickly respond to one of these prompts:

1. State one thing that they have just learned.
2. Answer one of three questions written on the board. (The teacher chooses the questions, but the students prepare on paper for all three.)
3. Name one question or concept they have about the material. One student answers, then the question is assigned to the next student (the teacher calls on another student at random), and then the next, until all the students have had the opportunity to respond. It's that simple.

The following hints may prove helpful as you begin:

- Have the students write their responses to the prompts in advance, so that the more introverted students will be able to read their answers.
- It is always good to allow students the option to “pass.” This is a technique designed to keep all the students engaged.

**The Rules**

1. The answer must be short.
2. Everyone should respond as quickly as possible.
3. All answers are accepted.
4. Everyone participates.
5. No “offensive comments” about other people’s statements (except when the teacher corrects blatant errors; otherwise, even the teacher should not comment).
6. Whip-around should happen before changing topics, before breaks, or at the end of class.

**Response Guide**

You might want to provide a start with the following response starters when you first use the method. After the first three or four times, this will likely not be needed anymore. Even enough students will be able to whip around the room in just a few minutes.

- I now know that . . .
- I learned . . .
- I was reminded of . . .
- I was surprised to learn that . . .
- I had an emotional response (to give) because I now know . . .
- This makes me conclude . . .
- I discovered that . . .
- I remember that . . .
- “That” with a question for an answer or comment.
- “Whipback!” or someone else’s comment (with an addition of my own).

**TEACHER NOTE**

For more detailed information on the whip-around method, see the resource “Using the Whip-Around Method” (TX006761), found at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) and in the Methods Resources appendix, on page 297.

6. **Conclude** by making the following points from article 26 of the student book, advising the students to take notes in their notebooks or on a sheet of paper.
  - The Scripture passages we considered underscore a major idea from article 26—that the first Christians felt compelled to gather to celebrate the Lord’s Supper. To fail to attend the Sunday Eucharist was like depriving the Body of Christ of one of its members—like a human body missing an arm or an eye or a foot.
  - The word *church* comes from the Greek word *ekklesia*, meaning “an assembly.” The Hebrew root for such an assembly also means “a divine summoning.” It is God who calls us to celebrate the Eucharist as a “chosen race, a royal priesthood, a holy nation, a people of his own” (1 Peter 2:9). As priests, we are all worshippers; as prophets, we are all witnesses who hear and do God’s will; and as kings, we are all servants, especially to those who are poor. We are all radically equal.

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TX006761


- Today the word *church* has three inseparable meanings: (1) the entire People of God throughout the world; (2) the diocese, or local church; (3) the assembly of believers gathered for the celebration of the Eucharist (see *Catechism*, no. 752). It is especially as we gather to celebrate the Eucharist that little by little, we are transformed into the Body of Christ that we receive.
- To experience and know ourselves as the Body of Christ requires that we gather as one Body of Christ. This asks more of us than may at first seem apparent. As we explore the structure of the Eucharist, we will also examine how our participation in the Eucharist transforms us to become the Body of Christ we receive, as well as bread for the world.

### Explain

## LEARNING EXPERIENCE 7 (Chapter 7)

### A Place at the Table

Lead the students in discovering the meaning of the Eucharist as a meal. (U2, Q2, K8, K9, K10, K11, S7)

1.  **Prepare** by ensuring that all the students have read articles 26–29 in the student book prior to this learning experience. Photocopy or download and print the handout “A Place at the Table” (TX006800), on pages 167–168, one for each student.
2. **Arrange** the students into small groups of three or four. Distribute the handout and instruct the groups to use the questions for discussion and to prepare to report what they discuss to the class. The questions will be used as a basis for a class discussion about the nature of the Eucharist as a meal. Allow adequate time for the students to discuss the questions in their small groups. When all the groups are ready, call on each group to contribute to the discussion, using the questions as a guide.
3. **Emphasize** the following concluding points with the students. Instruct them to take notes on a sheet of paper or in their notebooks.
  - The Eucharist is both a special meal and a sacrament of Christ’s presence. Sharing meals has the universal significance for people of sharing their lives with one another. To share in the Eucharist is to share in Christ’s life.
  - Because early Christians were deeply convinced that the celebration of the Eucharist was sharing in the very life of Christ, the Church eventually expressed this understanding in the doctrine of Transubstantiation. This doctrine states that the consecrated bread and wine become the Body and Blood of Christ. The appearance (accidents) of bread and wine remain, but the essence (substance) changes into the Real Presence of Christ himself (see *Catechism*, nos. 1373–1377).



Articles 26–29




Sacraments and God's Grace

Name \_\_\_\_\_

**A Place at the Table**

1. Why is sharing a meal a universal symbol of belonging throughout the world?
2. Why is a sense of belonging a fundamental human need?
3. What behavior is asked of us when we share a meal with friends or family?
4. What happens if someone present at a meal ignores others at the table or becomes angry?
5. What behavior is required of us when we eat with strangers or with people we do not know well?
6. Read the following statement:  
A shared meal establishes an expression of friendship in which those gathered need not be anything other than who they are. Unless someone present does something to rob the environment of acceptance that sharing food and friendship normally establishes, the meal has the power to be a gracious experience among friends that is worthy of the name "communion."  
Does this statement ring true? Why or why not?

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Unit 3: Jesus in Our Hearts Series

Document #: TX006800

TX006800



[illegible]

## Article 30

### The Ministers at Mass

## TX006892

### The Ministries at Mass Answer Key

1. The word ministry means service.
2. In the context of the Eucharist, ministries are all the official roles that different people play in the celebration of the Eucharist.
3. The assembly that gathers for the celebration of the Eucharist is known as the Body of Christ in the world.
4. Every Eucharist is a celebration of a local church gathered around its bishop.
5. In every Eucharist, the priest stands in the place of Christ over the people.
6. In every celebration of the Eucharist, the presiding will proclaim the Gospel, preach the Homily, assist in the distribution of Holy Communion, and offer the Sign of Peace, among other things.
7. Other important ministries at Mass are a variety of lay liturgical ministries. The need of each of these

**Greeting or Hospitality ministers:** Welcome the assembly as it gathers, or greet people before Mass, hand out scriptures, etc.

**Sacristan:** Arranges all liturgical books, vestments, chalice, and other elements for the celebration.

**Altar servers:** Help the priest and deacon during the Mass. Altar servers must always be alert to the needs of the priest and deacon on the altar and assist in the liturgy in a dignified way.

**Lectors:** Train and prepare to read the Word of God. Lectors must first understand the assigned Scripture. Lectors are encouraged to practice their readings several times before reading them to the assembly.

**Singers or choir (schola cantorum):** Augment the Word of God with song. Musicians are vital to the celebration.

**Eucharistic ministers:** Help the priest and deacon distribute the Body and Blood of Christ during Communion. They also take Holy Communion to those who are sick or homebound and unable to participate in the Mass.

**Upholders:** Stand beside in the assembly and collect the offerings

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## TX006802

- We are invited to participate in a banquet in which Christ is at the head and the whole world has a place at the table to receive his life. We are all equally invited to take Christ into our lives when we receive the Eucharist.
- We will continue to discuss this question: What does the Eucharist, which is both a meal and a sacrifice, ask of us?

**4. Conclude** by inviting the students to ask questions or make comments.

## Explain

## LEARNING EXPERIENCE 8 (Chapter 7)

## The Ministries at Mass

**Lead the students through a PowerPoint presentation on the various ministries at Mass. (U3, Q2, K12, S8)**

1. **Prepare** by ensuring that all the students have read article 30 in the student book prior to this learning experience. Photocopy or download and print the handout “The Ministries at Mass” (TX006801), on page 169, one for each student. Download the PowerPoint presentation “Learning Experience 8: The Ministries at Mass” (TX006892), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
2. **Distribute** the handout and lead the students through the PowerPoint presentation, directing them to fill in the handout. If they want to jot down notes and fill in the handout afterward, they can do so on the back of the handout or in their notebook. Use the questions and answers in the notes section of the PowerPoint slides as a guide to ensure all core topics are covered.

## TEACHER NOTE

You may want to check the students' responses using the handout "The Ministries at Mass Answer Key" (TX006802), on page 170.

3. **Conclude** by asking the class whether anyone serves or has served as a lay liturgical minister. Briefly discuss the value of an assembly that consciously and intentionally celebrates the Eucharist together.

## TEACHER NOTE

This topic provides an excellent opportunity to encourage the students to participate more fully and consciously in the Eucharistic celebration by becoming liturgical ministers. Encourage the students to consider liturgical ministries that are available to them in their own parish communities. The school may offer good opportunities to serve in these ministries as well.



## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 7 quiz (TX006885), do so now, before moving on to chapter 8. (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

## TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 7 Overview: The Celebration of the Eucharist” (TX006849) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).

## Empathize

## LEARNING EXPERIENCE 9 (Chapter 8)

## What Does the Eucharist Ask of Us?

Explore with the students what it means to be sent as a member of the Eucharistic assembly, using excerpts from the writings of Saint Oscar Romero. (U3, Q3, K13, S9)

1. **Prepare** by ensuring that all the students have read article 31 in the student book prior to this learning experience. Photocopy or download and print the handout “What Does the Eucharist Ask of Us?” (TX006803), on page 171, one for every eight students.
2. **Cut** apart the handout, which contains short passages from Saint Oscar Romero’s writings, and distribute one passage and a sheet of scratch paper to each student. Arrange the students into small groups of three or four. Check to be sure that each student in the group has a different passage from the writings.
3. **Instruct** the students as follows:
  - One of the greatest witnesses to the power of Christ’s presence in the Eucharist in modern times was Saint Oscar Romero, who was the Archbishop of El Salvador. He used the broadcast of his weekly Sunday Homily to speak out on behalf of the poor during that country’s civil war in the late 1970s and early 1980s. One day while Saint Oscar Romero was celebrating the Eucharist, he was assassinated for his defense of the poor.
  - Read the passage you have been given and then write your thoughts about how these words affect your understanding of what it means to be sent out as a member of the Body of Christ. After you have finished writing, you will share your ideas with your group.

## Sacraments and God's Grace

Name \_\_\_\_\_

## Chapter 7 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What is the name of the vessel into which the wine is poured during the celebration of the Mass?
  - a. chalice
  - b. paten
  - c. monstrance
  - d. corporal
2. What do Catholics call the white linen cloth upon which all the sacred vessels are placed during the celebration of the Mass?
  - a. chalice
  - b. paten
  - c. monstrance
  - d. corporal
3. Which of the following is not a meaning of the term Church (with a capital C)?
  - a. the entire People of God throughout the world
  - b. the diocese, also known as the local Church
  - c. a building
  - d. the assembly of believers gathered for the celebration of the liturgy
4. What are the two parts of the Eucharistic celebration?
  - a. Introit and Kyrie
  - b. Liturgy of the Word and Liturgy of the Eucharist
  - c. Body and Blood of Christ
  - d. readings from the Old and New Testaments
5. Which of the following is not a part of the Liturgy of the Word?
  - a. reading from the Old Testament (usually)
  - b. reading from the New Testament (usually)
  - c. reading from the Gospel
  - d. reading from the Eucharistic Prayer
6. What is another name for the Prayer of the Faithful?
  - a. Profession of Faith
  - b. the Gospel Acclamation
  - c. the Universal Prayer
  - d. the Lord's Prayer

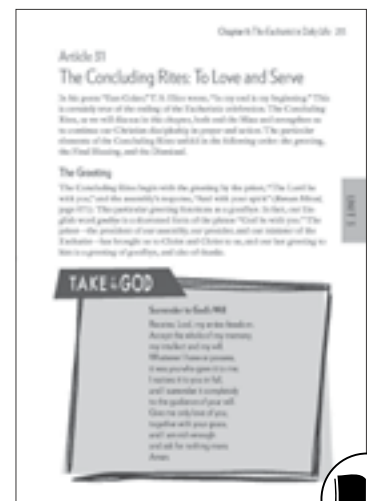
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Document # TX006885

TX006885



TX006849



Article 31



TX006803



- I have given you two statements to read. The first is taken from the Second Vatican Council's *Pastoral Constitution on the Church in the Modern World* (*Gaudium et Spes*, 1965), and the second is taken from a Homily of Pope Saint John Paul II on the occasion of the Eucharistic Congress in Brazil. We will be using the barometer method for this learning experience. I have posted a statement on the board (or newsprint) that states, "Christians believe that until all have their basic needs met, none have right to more than they can use." You will also see posted in the room two signs, one saying "Agree" and the other "Disagree."
- As I read the two statements on the handout, read along with me. After reading, you will decide whether you agree or disagree with the statement posted at the front of the classroom in light of these two readings. Consider whether these readings influence your understanding of the statement posted at the front of the classroom. Feel free to write notes on your handout.
- When I ask you to take a stand, you will get up and move to either the "Agree" or "Disagree" sign. You can also stand anywhere between the two signs indicating how much you agree or disagree with the statement in light of the text. After all students have taken a stand, I will call on each of you to briefly explain why you have chosen a particular position. At that time, everyone will listen without offering any critique or comment about other students' answers. After every student has stated their opinion and the reason, you will return to your seats, and we will conclude with a class discussion.

## TEACHER NOTE

For more information on the barometer method, see the resource "Using the Barometer Method" (TX006810), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) and in the Methods Resources appendix, on page 299.

4. **Direct** the students to move back to their usual seats. Invite them to answer the following question.

- After listening to your classmates, has your opinion changed in any way from your initial position?

Invite students who wish to make a comment to answer. Then continue:

- The Church's teaching on the universal destination of goods is difficult for many people to hear. In the United States, where we prize individuality and personal responsibility, we do not generally like to be told that our surplus goods in reality belong to those who are poor.

Sacraments and God's Grace

### Using the Barometer Method

#### The Purpose of the Barometer Method

The barometer exercise is a great way to spark classroom discussion by leading students to take a stand (often briefly) in response to a statement or question about a text. Students surrounding the statement to express their critique of the text more deeply, the barometer method illustrates the range of opinion in the classroom, providing a springboard for further discussion.

In this exercise, the students consider a statement or question that relates to a particular text. (For example, a statement relating to Genesis, chapter 3, might be, "Adam and Eve were equally responsible for the Fall.") The students read the text (or listen as you read it), then stand between two signs representing opposite positions on the statement (i.e., "Agree" or "Disagree") at a point that reflects their own opinion. When the exercise is over, the class comes together to discuss the statement or question in light of the text.

#### Materials You Will Need to Prepare Ahead of Time

- a statement or question you would like the students to share their opinion about
- copies of a short story, article, or document that relates to the statement you will be making (one for each student)
- two signs, one with the word Agree in large letters and the other with the word Disagree in large letters (depending on your topic, other terms may work better)
- a set of masking tape

#### The Barometer Method in Steps

1. Post the "Agree" and "Disagree" signs on the wall some distance apart. Prepare a "yes or no" statement or question that you want students to consider as they read or listen to the text.
2. Distribute the copies of the story, article, or document. (Alternatively, read the text aloud to the students and then stop to step 3.)
3. Instruct the students to read the text silently and allow 5 to 10 minutes for them to do so.
4. Ask the students to form an opinion regarding the statement or question. Do they agree or disagree with the statement in light of the text?
5. Encourage the students to stand anywhere between the two opinion signs, indicating the degree to which they agree or disagree with the statement. (For example, a student who feels completely neutral about the statement or question may stand in the middle between "Agree" and "Disagree.")
6. Invite four or more students standing in different places to explain the reasons for their position.
7. Once these students have shared, ask all the students to return to their seats. Lead the class in a discussion of the document in light of the statement or question.

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TX006810



- Our fully conscious participation in the Eucharist continues to challenge us, perhaps more than any other experience, to a conversion of heart. Rather than simply proclaiming our individual rights, the Eucharist moves us to see reality in a radically new way.
- The world to which we belong is a gift for which we thank God, beginning with our lives, and we are privileged to share in its resources. If our lives could become “Eucharist” or thanksgiving, suffering in the world might nearly disappear.

## Sacraments and God's Grace

Name \_\_\_\_\_

## Chapter 8 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What is the practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium on an altar or in a church or chapel?
  - a. Eucharistic adoration
  - b. eucharistic prayer
  - c. mass
  - d. Liturgy of the Eucharist
2. Which term best defines a sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction?
  - a. ciborium
  - b. paten
  - c. monstrance
  - d. corporal
3. What is the culminating initiation sacrament?
  - a. Baptism
  - b. Penance and Reconciliation
  - c. the Eucharist
  - d. Confirmation
4. Which of the following is not part of the Concluding Rites?
  - a. the greeting
  - b. the prayer for the deceased
  - c. the Final Blessing
  - d. the Communion
5. What should happen at the Communion, after we have received Christ and remain in his peace?
  - a. We should feel great about ourselves.
  - b. We should feel assured that we are saved.
  - c. We should offer that peace to others.
  - d. We should realize that we are the new Chosen People.
6. What is the principal effect of receiving Holy Communion?
  - a. giving us food for the spiritual life
  - b. guaranteeing that we are saved
  - c. putting loveback among the Communion of Saints
  - d. the strengthening of our personal and intimate union with Christ

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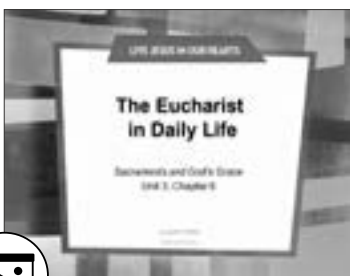
TX006886

## TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 8 quiz (TX006886), do so now, before moving on to “Concluding the Unit.” (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

## TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 8 Overview: The Eucharist in Daily Life” (TX006850) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).



TX006850

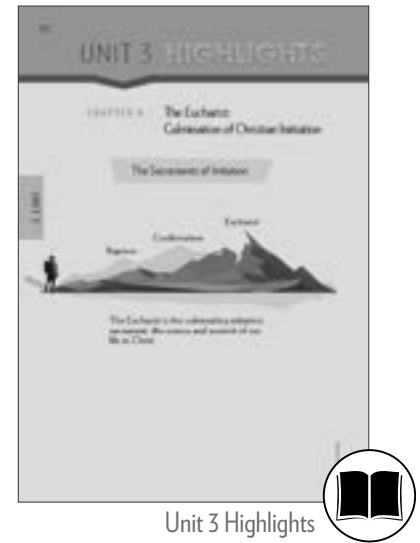
# CONCLUDING THE UNIT

## Using the Student Book “Unit 3 Highlights” Section

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.



Unit 3 Highlights



## Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the handout “Unit 3: Preassessment” (TX006790), on page 151, with which you began the unit. Follow this process:

- Direct the students to get out their handout from the preassessment learning experience. Allow about 5 minutes for them to look over the handout and to modify any part of it (through additions, deletions, or both), based on what they have learned in this unit.
- Invite the students to draw on the material of this unit and to identify:
  - one question they now can answer, either partially or completely
  - one question that is more complicated than they had initially realized
  - one question that remains unresolved for them
- Affirm the evident growth in the students’ understanding, and encourage them to continue exploring profound questions that do not have easy or straightforward answers.

Sacraments and God's Grace

Name: \_\_\_\_\_

### Unit 3 Preassessment

Use the following word bank to answer the questions. There are extra answers in the word bank.

the Apostles that the Apostle Peter Matthew only baptism sign	means Jesus baptizing wedding feast at Cana institution sacrament	light nuptials themselves dinner Eucharist one	John signifies participate Bread and Blood of Christ Eucharist Jesus	assessments elemental Mark Martyrdom Bible of Christ Sacrament of the Body and Blood of Christ
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1. The Eucharist is the culminating celebration of our sacraments. It is the center and summit of our life as Christians.
2. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
3. In the New Testament, the Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
4. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
5. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
6. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
7. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
8. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
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13. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
14. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
15. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
16. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
17. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
18. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
19. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.
20. The Eucharist is the sacrament that signifies the Eucharist in that of God feeding the faithful in the desert.

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Document # TX006790

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## Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *Why is the Eucharist so important to Catholics?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or to engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- To what extent do you understand the Eucharist as a vital part of your identity as a Catholic?
- Why do you think some people—perhaps including some of your peers—try to identify as Catholic without necessarily participating in Mass and receiving the Eucharist?



Bring It Home



# Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to eleven double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 6 Double-Check Questions

### 1. *What is the Paschal Mystery?*

The Paschal Mystery refers to Christ's Passion, death, Resurrection, and Ascension. It is made present through the Eucharist.

### 2. *What does anamnesis mean in relation to the Eucharist?*

In relation to the Eucharist, *anamnesis* refers to the making present of the Paschal Mystery, Christ's work of salvation; that is, it is not a memory of the past but a living memory made present. (The students may alternately indicate that the *anamnesis* is a specific part of the Eucharistic Prayer.)

### 3. *How are the Passover, the Last Supper, and the Eucharist connected?*

Passover, the Last Supper, and the Eucharist are connected primarily through the bread and wine. Passover commemorates God's faithfulness in freeing the Israelites from Egypt. Passover uses unleavened bread as a symbol of that faithfulness, both because it was the only kind of bread that the Jews had time to make for their escape and because God later provided them bread (manna) in the wilderness after their escape. Wine is also an Old Testament symbol of joyful anticipation of the coming of a messiah. Jesus instituted the Eucharist at the Last Supper, which happened during a Passover celebration. He made the bread and wine of the Passover dinner into his own Body and Blood—thereby making himself into our Passover bread and wine, the sacrifice that freed us from the slavery of sin into the risen life. Today, the bread and wine become the Body and Blood of Christ during Mass; the living memory of the Last Supper remains at the heart of the Eucharist.

### 4. *Name three Old Testament accounts that prefigure the Eucharist.*

Three Old Testament accounts prefigure the Eucharist: the manna God sent to the Israelites, the unleavened bread of the first Passover and Exodus, and Melchizedek.

### 5. *How do the words of Jesus in John 6:48–51 help us to understand the meaning of the Eucharist?*

In John 6:48–51, Jesus explains that God sent manna to feed the Israelites as they wandered in the desert after the Exodus. But this manna sustained them for this life only; they still were subject to death. Jesus explains that God likewise sent him as the “living bread” (John 6:51). But unlike manna, he was sent as the true Bread from Heaven, a pledge of eternal life.



6. *What is Saint Paul the Apostle's connection to the words and actions of Jesus at the Last Supper?*

Saint Paul the Apostle was not present for the Last Supper. Nonetheless, he wrote the earliest account of the institution of the Eucharist at the Last Supper. Although he was not there for it, he explained that he knew what Jesus said and did because Christ told him: "For I received from the Lord what I also handed on to you" (1 Corinthians 11:23).

7. *Name at least six significant names by which the Eucharist is known.*

Six significant names for the Eucharist include the following: the Lord's Supper, the Breaking of the Bread, the Eucharistic Assembly, the Holy Sacrifice, the Holy and Divine Liturgy, Holy Communion, and Holy Mass.

### Answer Key for Chapter 7 Double-Check Questions

1. *Describe the worship of the first Christians. What common elements does it share with our worship today?*

The early Christians worshipped by listening to the teaching of the Apostles, promoting communal life, breaking bread, and praying together. This worship continues in a similar form today. We gather as a community for Mass, where we celebrate the Liturgy of the Word (hearing the teaching of the Apostles), break bread in the Liturgy of the Eucharist, and pray together throughout.

2. *In the Eucharist, what is the purpose of the Introductory Rites?*

The Introductory Rites of the Mass bring the assembly together as a worshipping community and prepare those gathered to listen to the Word of God and to celebrate the Eucharist.

3. *What is the purpose of the Penitential Act in the Eucharist?*

At the beginning of Mass, the Penitential Act provides a moment of silence for us to repent of sin, recall Christ's role in salvation, and have our venial sins forgiven. The purpose is to give the Holy Spirit an assembly of clean hearts in which to dwell, without lingering sin that will interfere with God's message or our communion with Christ.

4. *In what ways is Christ present in the celebration of the Eucharist?*

Christ is present in many ways in the Mass, or celebration of the Eucharist. He is our eternal High Priest, acting through the human priest who offers the Eucharistic sacrifice. He is also present in the Word of God and in the assembly gathered in his name. Finally, he is especially and really present in the Body and Blood of the Eucharist.

5. *How is the Holy Spirit at work in the celebration of the Eucharist?*

The Holy Spirit works through the Liturgy of the Word to help the Word of God support and sustain the entire celebration of the liturgy and to plant God's Word in the hearts of those gathered. The Holy Spirit also works in the Liturgy of the Eucharist to change our gifts of bread and wine into the Body and Blood of Christ.

6. *In what ways does the Liturgy of the Word prepare us to celebrate the Liturgy of the Eucharist?*

The Word of God, proclaimed in the Liturgy of the Word, supports and sustains the entire celebration of the liturgy by recounting facets of salvation history that were fulfilled in Christ. This Word is the new and living Word of God that does not stay on the pages of Holy Scripture. Rather, Christ is present in the proclamation of the Word, penetrating the hearts of those gathered and preparing us for the Liturgy of the Eucharist, in which we consume the New Manna, the New Bread from Heaven. The Profession of Faith in particular is where we assent in faith to the Word of God proclaimed in the Liturgy of the Word.

7. *What is the Eucharistic Prayer, and why is it the high point of the Eucharist?*

The Eucharistic Prayer is the high point of the Eucharist because it includes the consecration of the essential signs of the Sacrament of the Eucharist: the bread and wine, which become Christ's Real Presence. It commemorates and makes present Christ's sacrifice, the Paschal Mystery.

8. *How is Christ's Paschal Mystery proclaimed and made present in the Eucharist?*

The Eucharist is a memorial of Christ's Paschal Mystery, the work of salvation he accomplished through his Passion, death, Resurrection, and Ascension. The Eucharist makes this work present for us in the most direct way possible: through the Real Presence of Christ in the bread and wine consecrated to become his Body and Blood.

9. *Describe the role of the assembly in the celebration of the Eucharist.*

The assembly is important in the celebration of the Eucharist because each member is part of the one Body of Christ. The assembly's role is to affirm and help carry out the action of Christ in our midst. Together with the priest, the assembly offers Christ to the Father and offers themselves through Christ. As a result, all are called to be signs of unity with one another, and all should therefore participate by responding in prayer, joining in song, and performing the liturgical gestures as one body.

10. *From where do priests draw their strength to preach the Good News and minister to their faith communities?*

Priests follow the command of Jesus and make present the offering of Jesus to the Father. Jesus' entire ministry, to preach the Good News, draws its strength from the Eucharist.



## Answer Key for Chapter 8 Double-Check Questions

1. *Name and describe the three elements of the Concluding Rites.*

The three elements of the Concluding Rites are the greeting, the Final Blessing, and the Dismissal. The *greeting* actually functions as a farewell; the priest has united us with Christ, so the greeting of the Concluding Rite expresses thanks. The *Final Blessing* of the assembly can take three possible forms: the Simple Blessing, the Solemn Blessing (consisting of three petitions), or the Prayer over the People. Finally, the priest or deacon sends the assembly forth in the *Dismissal*. The Dismissal can take different forms, but all of them encourage us to walk with the Lord and follow his will in our daily lives.

2. *What is the message of the priest or deacon's exhortation to the assembly at the end of the Mass to "go in peace, glorifying the Lord by your life"?*

"Go in peace, glorifying the Lord by your life" is one of the options for the priest's Dismissal of the assembly at the end of the Concluding Rites (*Roman Missal*, p. 673). With this message, the priest reminds us that having received Christ in the Eucharist, we are called to remain in him and in his peace so that we may offer that peace to others and glorify God.

3. *Name the principal effect of receiving Holy Communion, and explain what this means.*

The Eucharist has powerful effects on those who receive it. The principal effect of receiving Holy Communion is the strengthening of our personal and intimate union with Jesus Christ; that is, the Eucharist gives us life, connecting us to Christ and grounding our new life in him. The spiritual food of the Eucharist enables us to grow into the fullness of Christ during our lives on Earth.

4. *How does the Eucharist strengthen our union with the Church?*

The Eucharist strengthens our union with the Church because it unites us more closely to Christ by incorporating us more deeply into his Body, the Church.

5. *Another effect of the Eucharist is that it commits us to those who are poor. Describe what this means in your life.*

Student responses will vary.

6. *What is the relationship between Apostolic Succession and the prohibition of intercommunion between the Catholic Church and Protestant faith communities?*

Some Protestant faith communities have not preserved Apostolic Succession through the Sacrament of Holy Orders. Thus, intercommunion is not possible between those faith communities and the Catholic Church.

7. *What is the goal of the Week of Prayer for Christian Unity?*

During the Week of Prayer for Christian Unity, parishes are urged to pray for a particular ecumenical intention—that is, a specific intention supporting the full unity of all those who believe in Christ and have been baptized in him.

8. *Describe three aspects of Eucharistic worship.*

Eucharistic worship is expressed in three important ways: reverence for Mass and the Sacrament of the Eucharist, respect for the tabernacle, and adoration of the Eucharist. We show our *reverence* at Mass and toward the Sacrament of the Eucharist through specific gestures, prayerful preparation, and a reverential attitude toward the consecrated Hosts. We show *respect for the tabernacle*, where the consecrated Hosts are reserved, by keeping a candle lit to symbolize Christ's presence and by praying quietly before the tabernacle. We can also engage in *Eucharistic adoration* by spending time before the Blessed Sacrament, where we deepen our relationship with Christ and pray for ourselves, our loved ones, and the world.

9. *How are union with Christ in prayer and sharing the compassion of Christ in action intimately related?*

Union with Christ in prayer and sharing his compassion in action are intimately related because continuing to discover the real meaning of the Eucharist through prayer helps us to discover more opportunities to actively share with others Christ's dying and rising, his sacrificial love, and his own compassion.

Name \_\_\_\_\_

## Unit 3 Preassessment

Use the following word bank to answer the questions. There are extra answers in the word bank.

the Apostle Paul	manna	<i>Logos</i>	Luke	<i>anamnesis</i>
the Apostle Peter	Jesus	<i>epiclesis</i>	pilgrims	dismissal
Matthew	thanksgiving	Passover	participate	Mark
unity	wedding feast at Cana	division	Body and Blood	Melchizedek
blessed	multiplication	Eucharist	of Christ	Body of Christ
dying	sacrament	one	Jesus	Solemnity of the Body and Blood of Christ

- \_\_\_\_\_ instituted the Eucharist in fulfillment of his promise to remain with us after his death.
- The \_\_\_\_\_ is the sacrament that makes present the death and Resurrection of Jesus Christ.
- In the Mass, the gifts of bread and wine become the \_\_\_\_\_.
- According to the Gospels, the Last Supper was celebrated during the Jewish \_\_\_\_\_ feast.
- At the Last Supper, when Jesus \_\_\_\_\_ the bread and wine, making them his Body and Blood, he also said the words, "Do this in memory of me."
- The word *Eucharist* comes from a Greek word meaning \_\_\_\_\_.
- It is because Christ really is present in the Eucharist that we are truly able to \_\_\_\_\_ in the Paschal Mystery each time we celebrate the Mass.
- Every Eucharist brings us into \_\_\_\_\_ with the Pope and all members of the Church on Earth as well as those in Heaven.
- Because there is one Paschal Mystery, there is \_\_\_\_\_ Eucharist in which we participate.
- The Greek title for Jesus in the Gospel of John that refers to the Word who "became flesh / and made his dwelling among us" (1:14) is the \_\_\_\_\_.
- The Jewish priest \_\_\_\_\_ brought bread and wine to Abram (later Abraham), prefiguring the Eucharist.
- Another Old Testament event that prefigures the Eucharist is that of God feeding the Israelites \_\_\_\_\_ in the desert.
- In the New Testament, the \_\_\_\_\_ of loaves and fish to feed multitudes prefigures the Eucharist.
- The Gospels that record an account of the Last Supper are (name all) \_\_\_\_\_.
- The earliest account of the institution of the Eucharist in the New Testament was written by \_\_\_\_\_.
- The first of Jesus' signs that prefigure the Eucharist took place at the \_\_\_\_\_.
- One name for the Eucharist that emphasizes the reality that we share Christ with the entire Church, as a single Body, is the \_\_\_\_\_.
- The word *viaticum* means "with you on the way" and is the Eucharist given to the \_\_\_\_\_.
- The word *Mass* takes its name from the Latin word *missa* that refers to the sending out of Christians, in the part of the Mass known as the \_\_\_\_\_.
- A special celebration of the gift of the Eucharist occurs on the Sunday after Trinity Sunday and is called the \_\_\_\_\_.

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## Unit 3 Preassessment Answer Key

1. Jesus
2. Eucharist
3. Body and Blood of Christ
4. Passover
5. blessed
6. thanksgiving
7. participate
8. unity
9. one
10. *Logos*
11. Melchizedek
12. manna
13. multiplication
14. Matthew, Mark, Luke
15. the Apostle Paul
16. wedding feast at Cana
17. Body of Christ
18. dying
19. dismissal
20. Solemnity of the Body and Blood of Christ



Name \_\_\_\_\_

## Unit 3 Vocabulary

### Terms for Mastery

**anamnesis** The Greek word for *memory*. In the Eucharist, this refers to the making present of the Paschal Mystery, Christ's work of salvation. The *anamnesis* refers also to a particular section of the Eucharistic Prayer after the words of institution in which the Church remembers Christ's saving deeds—his Passion, death, Resurrection, and glorious return.

**chalice** This is the vessel into which the wine will be poured.

**Concluding Rites** The Concluding Rites follow the Liturgy of the Eucharist and include: the greeting, the Final Blessing (or Prayer over the People), and the Dismissal.

**corporal** This is a square white linen cloth upon which all the sacred vessels are placed during the celebration of the Mass. The word *corporal* comes from the Latin word for "body," which is related to Body of Christ (*Corpus Christi*).

**epiclesis** A prayer (meaning "invocation" in Greek) in which the priest asks the Father to send the Holy Spirit upon the offerings.

**Eucharistic adoration** The practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium on an altar or in a church or chapel.

**Logos** Greek word meaning "Word." *Logos* is a title of Jesus Christ found in the Gospel of John that illuminates the relationship between the three Divine Persons of the Holy Trinity (see John 1:1,14).

**purificator** This is a small piece of white linen, folded in three layers, much like a napkin, marked with a cross in the center. The priest uses it to purify (clean) his fingers, the chalice, and the paten (the round dish used to hold the Host).

**Roman Missal** The term from the Latin *missio*, meaning "mission" or "sending forth," designates the book containing the prayers that are said by the priest at the altar for the celebration of Mass.

**Transubstantiation** In the Sacrament of the Eucharist, this is the name given to the action of changing the bread and wine into the Body and Blood of Jesus Christ.

### Terms Previously Mastered or for General Knowledge

**assembly** Also known as a congregation, a community of believers gathered for worship as the Body of Christ.

**Church** The term *Church* has three inseparable meanings: (1) the entire People of God throughout the world; (2) the diocese, which is also known as the local Church; and (3) the assembly of believers gathered for the celebration of the liturgy, especially the Eucharist.

**Eucharist, the** The celebration of the entire Mass. The term can also refer specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

**monstrance** A sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction.

**Passion** The suffering of Jesus during his final days in this life: his agony in the garden at Gethsemane, his trial, and his Crucifixion.

**Passover** The night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death. It also is the feast that celebrates the deliverance of the Chosen People from bondage in Egypt and the Exodus from Egypt to the Promised Land.



Name \_\_\_\_\_

# The Eucharist in Scripture

- Genesis 14:17–24 (Melchizedek brings gifts of bread and wine to greet Abram.)
  - Exodus 12:1–20 (The Israelites eat unleavened bread in the original Passover event.)
  - Exodus 16:1–15 (God gives the Israelites manna to eat.)
- Matthew 14:13–21 (Jesus multiplies the loaves and fish.)
  - John 6:1–15 (Jesus distributes loaves and fish to the crowds.)
  - Luke 22:14–20 (Jesus and the Apostles share the Last Supper.)
  - 1 Corinthians 11:23–26 (Paul recounts the institution of the Eucharist.)

What is the need or challenge being answered?	
Describe all symbolic objects and actions and their meaning.	
Describe God's actions.	
Describe all humans' responses (or expected responses) to God.	
Explain how this passage relates to the Eucharist.	
Write one question or comment you have about this Scripture passage.	



## Sacraments and God's Grace

# The Eucharist in Scripture Answer Key

Scripture Passage	What is the need or challenge being answered?	Describe all symbolic objects and actions and their meaning.	Describe God's actions.	Describe all humans' responses (or expected responses) to God.	Explain how this passage relates to the Eucharist.	Write one question or comment you have about this Scripture passage.
<b>Genesis 14:17–24</b>	The need to present offerings to God in thanks-giving for what God has done for us	Melchizedek's offering of bread and wine symbolizes our offering of the Eucharist; the goods symbolize worldly goods; Abram's offering symbolizes charity.	God made Abram victorious and required him to take nothing from other people so that everyone would know that only God made Abram successful.	Melchizedek blesses Abram and praises God for making Abram victorious. Abram offers Melchizedek a tenth of everything as a sacrifice to God; Abram refuses the offer of the King of Sodom in order to keep his promise to God.	This passage relates to the Eucharist as an offering to God. Just as Melchizedek offered the gifts of God's creation in praise, we offer gifts of bread and wine in thanksgiving, that they may be made a perfect offering to God.	<i>Answers will vary.</i>
<b>Exodus 12:1–20</b>	The need for the Israelites to be delivered from slavery in Egypt	The unleavened bread symbolizes that the Israelites must eat the meal in a hurry. The blood on the lintel and doorposts symbolizes that the people in the house are protected by God.	God speaks to Moses and Aaron and gives them instructions to pass on to the Israelites to save them from his destruction.	The expected response from Moses and Aaron is to share God's message with the Israelites. The expected response from the Israelites is to obey the Word of God and to follow his instructions.	This passage relates to the Eucharist because the Last Supper occurred during a celebration of Passover. At the Last Supper, Jesus made himself a sacrifice for us, just as the lambs were sacrificed for the Israelites.	<i>Answers will vary.</i>
<b>Exodus 16:1–15</b>	The Israelites' need for food in the desert after fleeing Egypt, "the grumbling of the Israelites"	The barren land symbolizes isolation. The complaints of the Israelites symbolize doubt or loss of faith. The sending of bread and quail symbolizes God's loving care for his people.	God answers their complaint and sends down food from Heaven; he sends meat in the evening and bread in the morning for the people to eat.	Moses and Aaron listen to God and follow his instructions; the Israelites do not know what the flakes on the ground are, so Moses explains that the flakes are the bread that God has given them to eat.	This passage relates to the Eucharist because just as God gave the Israelites bread to eat in the desert, through Jesus' sacrifice, God gives us spiritual nourishment in the Eucharist. The passage shows the presence of God's love in the Eucharist.	<i>Answers will vary.</i>



The Eucharist in Scripture Answer Key

<b>Scripture Passage</b>	<b>What is the need or challenge being answered?</b>	<b>Describe all symbolic objects and actions and their meaning.</b>	<b>Describe God's actions.</b>	<b>Describe all humans' responses (or expected responses) to God.</b>	<b>Explain how this passage relates to the Eucharist.</b>	<b>Write one question or comment you have about this Scripture passage.</b>
<b>Matthew 14:13-21</b>	The challenge of feeding the hungry with few resources	The crowd symbolizes all of humanity. Loaves and fish symbolize the bread and wine. Jesus giving the food to the disciples to pass to the crowd symbolizes the priest blessing the bread and wine to be distributed during the Mass.	Jesus cures the sick in the crowd, then blesses the food and performs the miracle of feeding thousands from only five loaves of bread and two fish.	The people are satisfied by the food Jesus gave them. The expected response of the people is that they will be thankful to God for feeding them.	Just as Jesus blessed the loaves and fish and gave them to the people to eat, and there was more than enough to satisfy them, the priest (in the person of Jesus) blesses the bread and wine and they become the Body and Blood of Christ, abundant spiritual food for all people.	<i>Answers will vary.</i>
<b>John 6:1-15</b>	The challenge of feeding thousands of people with few resources	The disciples' questioning of Jesus symbolizes doubt or questioning of faith. The crowd symbolizes human beings. The loaves symbolize the Eucharist. The fullness of the people symbolizes the spiritual fullness we experience when we receive the Eucharist.	Jesus tests his disciples and allows them to doubt, knowing he will then perform a miracle. He asks that the people in the crowd recline; then he blesses the loaves, and distributes the loaves and fish to the people.	The response of the people is to declare Jesus as the prophet, and to try to make him king.	This passage relates to the Eucharist because the Eucharist strengthens our faith in Jesus, as the disciples' faith in Jesus was strengthened in the passage. The passage shows that faith can produce miracles.	<i>Answers will vary.</i>
<b>Luke 22:14-20</b>	The need for a way to experience Christ's presence after his physical body has been sacrificed	The Passover meal symbolizes communion, unity with Jesus. The wine becomes Jesus' Blood, and the bread becomes Jesus' Body. The cup symbolizes the New Covenant between Jesus and humanity.	Jesus addresses the Apostles, giving them a ritual to perform in his absence that will remind them of his teachings and make him present among them.	The expected response from the human Apostles is to remember Jesus' words and actions and repeat them as he commanded.	This passage relates to the Eucharist because it is Jesus' demonstration of the ritual as he wishes it to be performed following his death. These actions are still repeated each week at Mass in the Liturgy of the Eucharist, and the bread and wine still become Jesus' Body and Blood, as they did at the Last Supper.	<i>Answers will vary.</i>





## The Eucharist in Scripture Answer Key

<b>Scripture Passage</b>	<b>What is the need or challenge being answered?</b>	<b>Describe all symbolic objects and actions and their meaning.</b>	<b>Describe God's actions.</b>	<b>Describe all humans' responses (or expected responses) to God.</b>	<b>Explain how this passage relates to the Eucharist.</b>	<b>Write one question or comment you have about this Scripture passage.</b>
<b>1 Corinthians 11:23–26</b>	The need for a way to celebrate the Eucharist that corresponds to Jesus' original intention at the Last Supper	The bread and wine become Jesus' Body and Blood. The cup symbolizes the New Covenant between Jesus and humanity. Eating the bread and drinking the cup symbolize the entrance of Jesus into our lives as well as a remembrance of his sacrificial death.	God gave the Eucharist to the Apostles so that they and all believers in Jesus would be able to celebrate Jesus' sacrifice until he comes again.	The expected response to God is for believers to celebrate the Eucharist as Jesus instituted it, and to believe that it is truly his Body and Blood.	This passage relates to the Eucharist because it presents an account of the events of the Last Supper and instructs believers to celebrate the Eucharist with the words and actions of Jesus.	<i>Answers will vary.</i>



## The Disciples on the Road to Emmaus: Discussion Questions

1. In this Scripture account, the disciples of Jesus on the road to Emmaus face a challenge to their faith. How would you describe their situation?

2. What is the significance of the disciples' inability to recognize Jesus when he begins walking with them?

3. How does Jesus help the disciples to remember all that he had taught them? How does this relate to the Eucharist?

4. Like catechumens preparing for the Sacraments of Baptism, Confirmation, and the Eucharist, the Emmaus disciples are on a journey. What is the nature of their journey?

5. What do the disciples do or say that helps them to experience the Risen Christ? Why is this a significant moment of grace?

## The Disciples on the Road to Emmaus: Discussion Questions

6. When Jesus takes bread, blesses, breaks, and gives it to the disciples, they recognize him “in the breaking of the bread” (Luke 24:35). Would this action of Jesus have been familiar to the disciples? When might they have experienced something like this before?
7. What are the disciples compelled to do after recognizing Jesus and “taking him in” in the Eucharistic Bread?
8. Who took the initiative in moving the disciples toward an experience of the Risen Christ?
9. When Jesus “disappears,” where does he go? How does this correlate to the celebration of the Eucharist?
10. If you were going to write a continuation of this story, how would you depict the disciples of Emmaus living their lives after this experience? Does the Scripture passage give any clues?

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## The Disciples on the Road to Emmaus: Discussion Questions Answer Key

1. The disciples of Jesus on the road to Emmaus are saddened by the events of Christ's Passion and death and are struggling to understand its implications. They feel abandoned by the loss of Jesus' physical presence in the world, and they seem to have lost faith in Jesus' role as Savior.
2. The disciples' inability to recognize Jesus when he begins walking with them is significant because it demonstrates that Jesus is different after his Resurrection. He no longer comes to the disciples in the appearance they are familiar with, just as he appears to us differently in the form of bread and wine in the Eucharist.
3. Jesus helps the disciples to remember all that he had taught them by interpreting the passages related to the Messiah in the Scriptures. During the Mass, before we celebrate the Eucharist, we listen to Scripture readings and hear the celebrant explain the readings' connection to Jesus, just as Jesus did for the disciples.
4. The nature of the journey of the Emmaus disciples is one through doubt and loss of faith toward truth and strengthened faith. Like catechumens, the presence of Jesus and his interpretation of Scripture helps the disciples to prepare for their union with Christ. This union is manifest in the supper they share with Jesus that night—the breaking of the bread.
5. The disciples confess their anxieties to Jesus and invite him into their home. These actions and words help the disciples experience the Risen Christ because they encourage the growth of a relationship with Christ. The breaking of bread with Christ is a significant moment of grace because it shows the communion of the disciples and Christ in the Eucharist.
6. This action of Jesus would have been familiar to the disciples. They might have experienced something like this during the traditional Passover blessing of the bread and cup.
7. After recognizing Jesus and “taking him in” in the Eucharistic Bread, the disciples are compelled to return to Jerusalem and join those proclaiming the Resurrection. They are also compelled to share the story of the appearance of Jesus with the Apostles and other disciples.
8. Jesus took the initiative in moving the disciples toward an experience of the Risen Christ when he interpreted Scripture and broke bread for the disciples.
9. When Jesus “disappears,” he resumes his position in Heaven, at the right hand of God. This correlates to the celebration of the Eucharist because the sacrament reveals that Christ did not abandon us after his Resurrection. He stays with us in the Eucharist, just as he stayed with the disciples in Emmaus.
10. *Answers will vary.*



Sacraments and God's Grace

Name \_\_\_\_\_

What's in a Name? The Dynamism of the Eucharist

Name	History of / Basis for Name	Dynamic Action Revealed by Name
The Eucharist	<ul style="list-style-type: none"><li>comes from Greek word <i>eucharistein</i>, meaning "thanksgiving"</li><li>related to the idea of "blessing" because Jesus took, blessed, broke, and gave the bread; the Jewish <i>berakah</i>, integral to the Eucharist, is a blessing that acknowledges God's presence and continued saving action</li></ul>	<ul style="list-style-type: none"><li><b>God's action?</b> Actions that reveal God's active presence in Jewish and Christian traditions = giving thanks and blessing God for giving us everything</li><li><b>Our response?</b> Action of thanking and blessing God in return through participation in the Eucharist and by doing God's will in our daily lives</li></ul>
The Lord's Supper		<p>God's action?</p> <p>Our response?</p>
The Breaking of the Bread		<p>God's action?</p> <p>Our response?</p>



What's in a Name? The Dynamism of the Eucharist

Name	History of / Basis for Name	Dynamic Action Revealed by Name
The Eucharistic Assembly		God's action?  Our response?
The Holy Sacrifice		God's action?  Our response?
The Divine Liturgy		God's action?  Our response?
Holy Communion and Holy Mass		God's action?  Our response?



## Sacraments and God's Grace

# What's in a Name? The Dynamism of the Eucharist Answer Key

Name	History of / Basis for Name	Dynamic Action Revealed by Name
<b>The Eucharist</b>	<ul style="list-style-type: none"> <li>• Comes from Greek word <i>eucharistein</i>, meaning "thanksgiving"</li> <li>• Related to the idea of "blessing" because Jesus took, blessed, broke, and gave the bread; the Jewish <i>berakah</i>, integral to the Eucharist, is a blessing that acknowledges God's presence and continued saving action</li> </ul>	<ul style="list-style-type: none"> <li>• <b>God's action?</b> Actions that reveal God's active presence in Jewish and Christian traditions = giving thanks and blessing God for giving us everything</li> <li>• <b>Our response?</b> Action of thanking and blessing God in return through participation in the Eucharist and by doing God's will in our daily lives</li> </ul>
<b>The Lord's Supper</b>	<ul style="list-style-type: none"> <li>• Recalls the Last Supper, a Passover meal</li> <li>• Anticipates the "supper of the Lamb" we will share with Jesus in the Kingdom of Heaven (see 1 Corinthians 11:20, Revelation 19:9)</li> </ul>	<ul style="list-style-type: none"> <li>• <b>God's action?</b> Reveals God's deep love for us, also his active presence in our lives through Jesus Christ</li> <li>• <b>Our response?</b> Action of repeating the words of the Last Supper reminds us of Jesus' actions at the Last Supper; helps to make Jesus' words present for us during the Mass</li> </ul>
<b>The Breaking of the Bread</b>	<ul style="list-style-type: none"> <li>• Recalls custom of the duty of a host at a Jewish meal to break bread and distribute it</li> <li>• Signifies that even though bread is broken to share, the Eucharist is the one Christ and we share in his one Body</li> </ul>	<ul style="list-style-type: none"> <li>• <b>God's action?</b> Gives us a ritual through which we can remember Jesus' sacrifice and God's love</li> <li>• <b>Our response?</b> Action of breaking bread is our participation in the Eucharist; it makes Jesus' action of breaking bread at the Last Supper present for us during the Mass</li> </ul>
<b>The Eucharistic Assembly</b>	<ul style="list-style-type: none"> <li>• Comes from Greek word <i>synaxis</i>, <i>syni</i> meaning "together" and <i>axis</i> meaning "the central point around which something turns"</li> <li>• Recalls that early Christians' lives were centered around the Eucharist</li> <li>• Entire liturgical year built around Sunday because it was the day on which Christ rose from the dead</li> </ul>	<ul style="list-style-type: none"> <li>• <b>God's action?</b> Calls us to meet together as an assembly to celebrate the Eucharist, following Jesus' example</li> <li>• <b>Our response?</b> Action of gathering to celebrate the Eucharist shows the role of the Eucharist as a unifier of our Christian communities</li> </ul>



What's in a Name? The Dynamism of the Eucharist Answer Key

Name	History of / Basis for Name	Dynamic Action Revealed by Name
<b>The Holy Sacrifice</b>	<ul style="list-style-type: none"> <li>Also called the Holy Sacrifice of the Mass, the "sacrifice of praise," etc.</li> <li>Refers to the idea of the Eucharist as the sacrifice of Christ made present to us in the liturgy</li> </ul>	<ul style="list-style-type: none"> <li><b>God's action?</b> Sacrificing his Son reveals God's deep love for us</li> <li><b>Our response?</b> Action of preparing the Eucharist at Mass reminds us of Jesus' sacrifice</li> </ul>
<b>The Divine Liturgy</b>	<ul style="list-style-type: none"> <li>The Eucharist is sometimes referred to as the Holy and Divine Liturgy, the Sacred Mysteries, and the Most Blessed Sacrament.</li> <li>Refers to the idea of the Eucharist as the source and summit of the lives of Christians</li> </ul>	<ul style="list-style-type: none"> <li><b>God's action?</b> Reveals God's presence at Mass through the Eucharist</li> <li><b>Our response?</b> Action of sharing in God's holiness and respecting God's holiness</li> </ul>
<b>Holy Communion and Holy Mass</b>	<ul style="list-style-type: none"> <li>Comes from the reference to the Body and Blood of Christ as being holy</li> <li>Recalls that in the Eucharist we are united to Christ, sharing with him and with the Church as a single body</li> <li>Holy Mass refers to the entire Eucharistic celebration; name is taken from Latin word <i>missa</i>, meaning "dismissal"</li> <li>Underlines importance of dismissal as the sending forth of the assembly to do God's will in the world</li> </ul>	<ul style="list-style-type: none"> <li><b>God's action?</b> Reveals the holiness of the Mass because God is present in the Mass</li> <li><b>Our response?</b> Action of sharing in and celebrating the memorial of Jesus' death and Resurrection until he comes again in glory</li> </ul>





# All Are One in Christ Jesus



## Scripture Passage 1: Galatians 3:26–29

For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendant, heirs according to the promise.

## Scripture Passage 2: Acts of the Apostles 2:42–47

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

## Scripture Passage 3: Romans 16:1–7

I commend to you **Phoebe** our sister, who is [also] a minister of the church at Cenchreae, that you may receive her in the Lord in a manner worthy of the holy ones, and help her in whatever she may need from you, for she has been a benefactor to many and to me as well.

Greet **Prisca** and Aquila, my co-workers in Christ Jesus, who risked their necks for my life, to whom not only I am grateful but also all the churches of the Gentiles; greet also the church at their house. Greet my beloved Epaenetus, who was the firstfruits in Asia for Christ. Greet **Mary**, who has worked hard for you. Greet Andronicus and **Junia**, my relatives and my fellow prisoners; they are prominent among the apostles and they were in Christ before me.

(Note: Names in bold are women, some of whom are leaders of house churches.)



**Scripture Passage 4: 1 Corinthians 11:23–26**

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

**Scripture Passage 5: 1 Corinthians 12:3–11**

And no one can say, “Jesus is Lord,” except by the holy Spirit.

There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the one Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.

**Scripture Passage 6: John 6:53–58**

Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

(The scriptural quotations on this handout are from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.)



Name \_\_\_\_\_

## A Place at the Table

1. Why is sharing a meal a universal symbol of belonging throughout the world?
2. Why is a sense of belonging a fundamental human need?
3. What behavior is asked of us when we share a meal with friends or family?
4. What happens if someone present at a meal ignores others at the table or becomes angry?
5. What behavior is required of us when we eat with strangers or with people we do not know well?
6. Read the following statement:

A shared meal establishes an expression of friendship in which those gathered need not be anything other than who they are. Unless someone present does something to violate the environment of acceptance that sharing food and friendship normally establishes, the meal has the power to be a gracious experience among friends that is worthy of the name “communion.”

Does this statement ring true? Why or why not?



7. Read the following statement:

In the celebration of the Eucharist, a meal that is spontaneous among friends becomes in faith a universal experience. We bring ourselves to a meal in which the power of a most personal human action can work upon us, not only with those who are familiar to us but frequently with people we consider to be different or strangers. Our faith leads us to call them “my sister” or “my brother” but, in fact, we may not always treat them as such or even desire to. Yet, if we are open to the Eucharistic meal shared together and allow its power to unfold upon us, we must be transformed, gradually, eventually.

What type of transformation is this statement referring to? Does this statement ring true? Why or why not?

8. What did Jesus do or say during his Last Passover meal with his friends to designate it as a perpetual memorial of his presence among us?

9. Actually eating the Body and Blood of Christ is the most important moment of the Eucharistic celebration. Why?

10. For whom is the Eucharist intended? How does our participation in the Eucharist affect our treatment of those who are strangers or who are different from us?



Name \_\_\_\_\_

## The Ministries at Mass

Use this sheet to record essential information. You may record additional information on a piece of paper or in your notebook.

1. The word *ministry* means \_\_\_\_\_ .
2. In the context of the Eucharist, *ministries* are all the \_\_\_\_\_ that different people play in the celebration of the Eucharist.
3. The assembly that gathers for the celebration of the Eucharist assembles as \_\_\_\_\_ .
4. Every Eucharist is a celebration of \_\_\_\_\_ gathered around its bishop.
5. In every Eucharist, the priest stands \_\_\_\_\_ over the people.
6. In many celebrations of the Eucharist, \_\_\_\_\_ will proclaim the Gospel, preach the Homily, assist in the distribution of Holy Communion, and offer the Sign of Peace, among other things.
7. Other important ministries at Mass are a variety of lay liturgical ministries. The need of each of these ministries is determined by the particular celebration:

**Greeters or hospitality ministers:**

**Sacristan:**

**Altar servers:**

**Lectors:**

**Singers or choir (*schola cantorum*):**

**Eucharistic ministers:**

**Ushers:**



# The Ministries at Mass Answer Key

1. The word *ministry* means service.
2. In the context of the Eucharist, *ministries* are all the official roles that different people play in the celebration of the Eucharist.
3. The assembly that gathers for the celebration of the Eucharist assembles as the Body of Christ in the world.
4. Every Eucharist is a celebration of a local church gathered around its bishop.
5. In every Eucharist, the priest stands in the place of Christ over the people.
6. In many celebrations of the Eucharist, the deacon will proclaim the Gospel, preach the Homily, assist in the distribution of Holy Communion, and offer the Sign of Peace, among other things.
7. Other important ministries at Mass are a variety of lay liturgical ministries. The need of each of these ministries is determined by the particular celebration:

**Greeters or hospitality ministers:** Welcome the assembly as it gathers, or greet people before Mass, hand out songbooks, etc.

**Sacristan:** Arranges all the liturgical books, vestments, chalices, and other elements for the celebration

**Altar servers:** Help the priest and deacon during the Mass. Altar servers must always be alert to the needs of the priest and deacon on the altar and assist in the liturgy in a dignified way.

**Lectors:** Train and prepare to read the Word of God. Lectors must first understand the assigned Scripture passage. Lectors are encouraged to practice their readings several times before reading them to the assembly.

**Singers or choir (*schola cantorum*):** Augment the Word of God with song. Musicians are vital to the celebration.

**Eucharistic ministers:** Help the priest and deacon distribute the Body and Blood of Christ during Communion. They also take Holy Communion to those who are sick or homebound and unable to participate in the Mass.

**Ushers:** Seat people in the assembly and collect the offerings



# What Does the Eucharist Ask of Us?

## Reflecting on the Words of Saint Oscar Romero



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"Some want to keep a gospel so disembodied that it doesn't get involved at all in the world it must save. Christ is now in history, Christ is in the womb of the people. Christ is now bringing about the new heavens and the new earth" (Sunday Homily, December 3, 1978).

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"When we leave Mass, we ought to go out the way Moses descended Mount Sinai: with his face shining, with his heart brave and strong to face the world's difficulties" (Sunday Homily, June 17, 1979).

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"A religion of Sunday Mass but of unjust weeks does not please the Lord. A religion of much praying but with hypocrisy in the heart is not Christian. A church that sets itself up only to be well off, to have a lot of money and comfort, but that forgets to protest injustices, would not be the true church of our divine redeemer" (Sunday Homily, December 4, 1977).

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"I am glad, brothers and sisters, that our church is persecuted precisely for its preferential option for the poor and for trying to become incarnate on behalf of the poor. And I want to say to all the people, to rulers, to the rich and powerful: If you do not become poor, if you do not concern yourselves for the poverty of our people as though they were your own family, you will not be able to save society" (Sunday Homily, July 15, 1979).

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"Anyone who is chosen, for society's need, to be a cabinet member, to be president of the republic, to be archbishop—to be a servant—is the servant of God's people. That must not be forgotten. The attitude to be taken in these offices is not 'I'm in charge here! What I want must be done.' You are only a human being, God's servant. You must be at the Lord's beck and call to serve the people according to God's will and not according to your whim" (Sunday Homily, September 23, 1979).

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## What Does the Eucharist Ask of Us?

“Receive the Holy Spirit.” Christ himself explains: “As my father sent me, I send you.” He means that the church is born with this breath of his, and the mission that the church will bear to the world for all time will be that of Christ dead and risen. The church celebrates its liturgy and preaches its word only for this: to save from sin, to save from slaveries, to overthrow idolatries, to proclaim the one God who loves us. That will be the church’s difficult mission, which earned for Christ a cross and humiliations, it will have to be ready also not to betray that message and, if necessary, to suffer martyrdom like him—suffer the cross, humiliation, persecution” (Sunday Homily, April 22, 1979).

“I repeat what I told you once before when we feared we might be left without a radio station: God’s best microphone is Christ, and Christ’s best microphone is the church, and the church is all of you. Let each one of you, in your own job, in your own vocation—nun, married person, bishop, priest, high-school or university student, workman, laborer, market woman—each one in your own place live the faith intensely and feel that in your surroundings you are a true microphone of God our Lord” (Sunday Homily, January 27, 1980).

“God’s reign is already present on our earth in mystery. When the Lord comes, it will be brought to perfection’ (*Gaudium et Spes*, 39). That is the hope that inspires Christians. We know that every effort to better society, especially when injustice and sin are so ingrained, is an effort that God blesses, that God wants, that God demands of us” (Weekday Homily, March 24, 1980).

(*Note:* This is taken from Archbishop Romero’s last Homily. He was assassinated as he concluded the Homily.)

(The quotations on this handout are excerpted from *The Church Is All of You: Thoughts of Archbishop Oscar Romero*, compiled and translated by James R. Brockman [Minneapolis: Winston Press, 1984], pages 39, 86, 10, 90, 99, 77, 105, and 110. Copyright © 1984 by the Midwest Province of the Society of Jesus. Used with permission.)





Name \_\_\_\_\_

## The Universal Destination of Goods: A Eucharistic Understanding

**From *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, 1965)*:**

69. God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner. Whatever the forms of property may be, as adapted to the legitimate institutions of peoples, according to diverse and changeable circumstances, attention must always be paid to this universal destination of earthly goods. In using them, therefore, man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others. On the other hand, the right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods. If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others. Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and governments, to remember the aphorism of the Fathers, "Feed the man dying of hunger, because if you have not fed him, you have killed him," and really to share and employ their earthly goods, according to the ability of each, especially by supporting individuals or peoples with the aid by which they may be able to help and develop themselves.

**From Pope Saint John Paul II's Homily to the Eucharistic Congress in Brazil (1980):**

Eucharistic communion is the sign of the meeting of all the faithful. A truly inspiring sign, because at the holy table all the differences of race or social class disappear, leaving only the participation of all in the same holy food. This participation, identical in all, signifies and realizes the suppression of all that divides men, and brings about the meeting of all at a higher level, where all opposition is eliminated. Thus the Eucharist becomes the great instrument of bringing men closer to one another. Whenever the faithful take part in it with a sincere heart, they receive a new impetus to establish a better relationship among themselves, leading to recognition of one another's rights and corresponding duties as well. In this way the satisfaction of the requirements of justice is facilitated, precisely because of the particular climate of interpersonal relations that brotherly charity creates within the same community.

(The first excerpt on this handout is from *Pastoral Constitution on the Church in the Modern World* [*Gaudium et Spes*, 1965], number 69, at [www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_cons\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html). Copyright © Liberia Editrice Vaticana [LEV].

The second excerpt on this handout is from Saint John Paul II's "Homily at the Inaugural Mass of the National Eucharistic Congress at Fortaleza," which was published in *L'Osservatore Romano* [English Edition], August 11, 1980, and is reprinted here from *The Christian Faith in the Doctrinal Documents of the Catholic Church*, revised edition, edited by J. Neuner and J. Dupuis [New York: Alba House], page 443. Copyright © 1982 Theological Publications in India.)



Name \_\_\_\_\_

## Unit 3 Final Performance Task Options

### Important Information for Both Options

The following is a list of enduring understandings for unit 3. Demonstrating your grasp of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each final performance task option.

- The Old and New Testaments help us to understand the meaning and significance of the Eucharist.
- Jesus Christ is fully present in the Eucharist.
- Our participation in the Eucharist calls us to be the Body of Christ in the world.

### Option 1: The Eucharist as the Culmination of Christian Initiation

Write an essay (minimum of 600 words, typed and double-spaced) on what the Church means in saying that the Eucharist is the culmination of Christian initiation. Include an explanation of the Eucharist in relation to the other Sacraments of Christian Initiation. Describe what the Eucharist is and does, using information from the student book and from one other reliable source. Incorporate the key understandings from the unit as a guide to make sure that your essay is complete.

### Option 2: Prepare a Class Liturgy

Prepare a class weekday Eucharistic liturgy that would be celebrated with a focus on a social justice issue. For example, the liturgy might take up the theme of “feeding the world.” To prepare this liturgy, you will need access to a missalette or to the *Sacramentary* and *Lectionary*. Use the regular weekday readings. You will choose the music, write an outline for the Homily, and write the General Intercessions. Use the following outline of the Mass as a guide (type these on another sheet of paper):

#### Introductory Rites

Gathering Song (Entrance Chant): \_\_\_\_\_

Opening Prayer (Collect): (usually there is a choice) \_\_\_\_\_

#### Liturgy of the Word

First Reading (Write the Scripture reference; choose a lector.)

Responsorial Psalm (Find a musical setting.) \_\_\_\_\_



## Unit 3 Final Performance Task Options

Gospel Reading (Write the Scripture reference.) \_\_\_\_\_

Homily (Write an outline for the Homily.)

Prayers of the Faithful or Universal Prayer (Write the prayers.): \_\_\_\_\_

**Liturgy of the Eucharist**

Presentation and Preparation of the Gifts (Choose music): \_\_\_\_\_

Eucharistic Prayer (Choose from Eucharistic Prayers I, II, or III)

Communion Rite (Locate Eucharistic ministers; choose music.): \_\_\_\_\_

Greeting and Blessing (Choose a blessing.)

Dismissal (Choose a concluding song.): \_\_\_\_\_



Name \_\_\_\_\_

## Unit 3 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
<b>Essay demonstrates comprehension of enduring understandings for unit.</b>	Essay is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	Essay is inconsistent but clearly demonstrates comprehension of enduring understandings for unit.	Essay is not always coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	Essay is limited and does not demonstrate comprehension of enduring understandings for unit.
<b>Essay includes explanation of why the Eucharist is culmination of Christian initiation.</b>	Essay includes coherent and insightful explanation of why the Eucharist is culmination of Christian initiation.	Essay includes sufficient explanation of why the Eucharist is culmination of Christian initiation.	Essay includes insufficient explanation of why the Eucharist is culmination of Christian initiation.	Essay does not include explanation of why the Eucharist is the culmination of Christian initiation.
<b>Essay includes description of what the Eucharist is and does, using student book and one other reliable source.</b>	Essay includes coherent and insightful description of what the Eucharist is and does, using student book and one other reliable source.	Essay includes sufficient description of what the Eucharist is and does, using student book and one other reliable source.	Essay includes sufficient description of what the Eucharist is and does, using only one reliable source.	Essay includes insufficient explanation of what the Eucharist is and does.
<b>Essay includes explanation of the Eucharist in relation to the other Sacraments of Christian Initiation.</b>	Essay includes coherent and insightful explanation of the Eucharist in relation to other Sacraments of Christian Initiation.	Essay includes adequate explanation of the Eucharist in relation to other Sacraments of Christian Initiation.	Essay inadequately explains the Eucharist in relation to other Sacraments of Christian Initiation.	Essay does not include an explanation of the Eucharist in relation to other Sacraments of Christian Initiation.
<b>Essay is a minimum of 600 words and is typed, double-spaced.</b>	Essay meets required word count and follows guidelines for presentation.	Essay is less than required word count but meets guidelines for presentation.	Essay is less than required word count or does not meet guidelines for presentation.	Essay does not meet required word count and guidelines for presentation.
<b>Essay uses proper grammar, spelling, and diction.</b>	Essay has no errors in grammar, spelling, or diction.	Essay has one or two errors in grammar, spelling, or diction.	Essay has three or four errors in grammar, spelling, or diction.	Essay has five or more errors in grammar, spelling, or diction.



## UNIT 3

## Unit 3 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
<b>Work demonstrates comprehension of enduring understandings for unit.</b>	Work is coherent, insightful, and clearly demonstrates comprehension of enduring understandings for unit.	Work is sometimes inconsistent but clearly demonstrates adequate comprehension of enduring understandings for unit.	Work is not always coherent and does not clearly demonstrate comprehension of enduring understandings for unit.	Work is limited and does not demonstrate comprehension of enduring understandings for unit.
<b>Work demonstrates focus on a social justice issue.</b>	Work shows unusually insightful understanding of a particular social justice issue.	Work shows good understanding of a particular social justice issue.	Work shows adequate understanding of a particular social justice issue.	Work shows little understanding of a particular social justice issue.
<b>Work includes appropriate music for class liturgy.</b>	Work includes all the appropriate music for class liturgy, chosen with thoughtfulness and insight.	Work includes most of the music for class liturgy. Music is appropriate and relevant.	Work includes only one song for class liturgy. Music is appropriate.	Work does not include music for class liturgy, or music chosen is inappropriate and irrelevant.
<b>Work includes written outline for Homily.</b>	Work includes insightful and well-planned Homily that addresses chosen social justice issue.	Work includes Homily outline that adequately addresses chosen social justice issue.	Work includes Homily outline that addresses chosen social justice issue in cursory manner.	Work includes Homily outline that isn't specific to chosen social justice issue.
<b>Work includes General Intercessions.</b>	Work includes insightful and thoughtful General Intercessions that relate to chosen social justice issue.	Work includes General Intercessions that relate to chosen social justice issue.	Work includes General Intercessions that do not relate to chosen social justice issue.	Work does not include General Intercessions.
<b>Work uses proper grammar, spelling, and diction.</b>	Work has no errors in grammar, spelling, or diction.	Work has one or two errors in grammar, spelling, or diction.	Work has three or four errors in grammar, spelling, or diction.	Work has five or more errors in grammar, spelling, or diction.



Name \_\_\_\_\_

## Unit 3 Test

## The Sacraments of Christian Initiation Part II

## Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. What does Jesus Christ give us in the Eucharistic elements?
- a. himself
  - b. independence
  - c. forgiveness
  - d. the Holy Spirit
- \_\_\_\_\_ 2. Which sacrament makes present the death and Resurrection of Christ?
- a. Holy Orders
  - b. Transubstantiation
  - c. Consecration
  - d. the Eucharist
- \_\_\_\_\_ 3. How is Jesus introduced to us in the Gospel of John?
- a. as the *Logos*
  - b. as the Eucharist
  - c. as the *Fides*
  - d. as the *Spiritus Sanctus*
- \_\_\_\_\_ 4. What is the central Christian liturgical celebration that is based on a word for *thanksgiving*?
- a. Gospel
  - b. the Eucharist
  - c. Sign of Peace
  - d. Act of Contrition
- \_\_\_\_\_ 5. In the New Testament, Jesus prefigures the Eucharist by the multiplication of which of the following?
- a. loaves and fish
  - b. tables in the Temple
  - c. people of Israel
  - d. number of Apostles



## Unit 3 Test

- \_\_\_\_\_ 6. What was killed and eaten to sustain the life of God's people, and echoes Jesus' suffering and death for us?
- the Passover lamb
  - the Passover goat
  - the Passover boar
  - the Passover cow
- \_\_\_\_\_ 7. Where did Jesus use the miracle of water turned into wine to announce his presence among his people?
- the wedding at Beersheba
  - the wedding at Galilee
  - the wedding at Nazareth
  - the wedding at Cana
- \_\_\_\_\_ 8. What did God provide for the Israelites when they were in the desert?
- fruits
  - famine
  - manna
  - locusts
- \_\_\_\_\_ 9. Who was the King of Salem and the priest of God?
- Melchizedek
  - Azariah
  - Rehoboam
  - Jehoida
- \_\_\_\_\_ 10. Which of the following is the "remembering or making present" that begins with the Memorial Acclamation and recalls all that Christ has done and is doing for us?
- epiclesis*
  - eucharistia*
  - ekklesia*
  - anamnesis*
- \_\_\_\_\_ 11. Which of the following means that Christ is made present in the Eucharist in his Body, Blood, soul, and divinity?
- substantiation
  - Transubstantiation
  - substitution
  - transportation



- \_\_\_\_\_ 12. Which of the following is the term that literally means “words of praise” and is used to end the Eucharistic Prayer?
- Doxology
  - Benedictus
  - Laus Deo*
  - Deo volente*
- \_\_\_\_\_ 13. Which of the following words or phrases do we say to show our assent to the Eucharistic Prayer, the prayer in which we become one with Christ in his Paschal Mystery?
- Praise be to God!
  - Thanks be to God!
  - Amen.
  - Peace be with you.
- \_\_\_\_\_ 14. Which of the following means “service”?
- laity
  - mission
  - ministry
  - waiter
- \_\_\_\_\_ 15. Which of the following describes the Eucharistic bread and means “without yeast”?
- lite
  - unleavened
  - gluten-free
  - barley
- \_\_\_\_\_ 16. Which of the following is *not* a lay minister of the Eucharist?
- lector
  - extraordinary minister of Holy Communion
  - deacon
  - reader
- \_\_\_\_\_ 17. Which of the following is part of the Eucharistic Prayer that is the calling down of the Holy Spirit upon the gifts of bread and wine?
- epiclesis*
  - anamnesis*
  - eucharistia*
  - ekklesia*
- \_\_\_\_\_ 18. A priest’s entire ministry draws its strength from what?
- years of study
  - different groups within the parish
  - the Sacraments of Healing
  - the Eucharist





## Unit 3 Test

- \_\_\_\_\_ 19. Which of the following is the gathering of the baptized, of which the head of this gathering is Christ himself?
- liturgy
  - paraliturgy
  - assembly
  - council
- \_\_\_\_\_ 20. Why do we give thanks for the gifts of bread and wine that we offer during the Preparation of the Gifts at Mass?
- because they are fruits of the Earth as well as of human hands
  - because they will soon become the Body and Blood of Jesus
  - because they are symbolic of all the gifts God has given us
  - all of the above
- \_\_\_\_\_ 21. Which of the following describes Jesus' action in John's Gospel account of the Last Supper that teaches us about the true meaning of the Eucharist?
- He tells Judas to leave.
  - He washes the feet of the disciples.
  - He praises the work of the Holy Spirit.
  - He prepares to go to the garden at Gethsemane.
- \_\_\_\_\_ 22. Which of the following is the Greek word for "gift" or "grace" and is related to the word *eucharist*?
- berekah*
  - eulogein*
  - charism*
  - Theotokos*
- \_\_\_\_\_ 23. Which of the following are the two parts of the Eucharistic celebration?
- the Liturgy of the Word and the Liturgy of the Eucharist
  - the Liturgy of the Faithful and the Liturgy of the Baptized
  - the Liturgy of the Redeemed and the Liturgy of the Prophets
  - the Liturgy of the Pope and the Liturgy of the Repentant
- \_\_\_\_\_ 24. When we receive the Body and Blood of Christ, which of the following occurs?
- We are assured of our salvation.
  - We are given a higher place in the Christian community.
  - We are superior to those who have not been converted.
  - We are committed to pledging ourselves in service to all.
- \_\_\_\_\_ 25. Which of the following is another term for "Opening Prayer" and sets our hearts and spirits "in sync" with the Church and the celebration of the Eucharist?
- Lord, have mercy
  - Epistle
  - the Collect
  - Sign of the Cross



## Matching

Match the description in column A with the word in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. This is also called the Lord's Supper.
- \_\_\_\_\_ 27. This Greek word means "word" and is also a title for Jesus Christ.
- \_\_\_\_\_ 28. This is the Greek word for *memory*.
- \_\_\_\_\_ 29. This is the night the Lord spared the houses of the Israelites marked by the blood of the lamb.
- \_\_\_\_\_ 30. A sacred vessel, usually in the form of a cross, used for the exposition of the Blessed Sacrament for adoration and benediction.
- \_\_\_\_\_ 31. The name given to the action of changing the bread and wine into the Body and Blood of Jesus Christ.
- \_\_\_\_\_ 32. This is a white linen cloth upon which all the sacred vessels are placed during the celebration of the Mass.
- \_\_\_\_\_ 33. This is the vessel into which the wine is poured during the celebration of the Mass.
- \_\_\_\_\_ 34. The practice of praying in front of the Blessed Sacrament, which is exposed in a monstrance or ciborium on an altar or in a church or chapel.
- \_\_\_\_\_ 35. The first Christians.

### Column B

- a. *Logos*
- b. Passover
- c. *anamnesis*
- d. the Eucharist
- e. Eucharistic adoration
- f. chalice
- g. corporal
- h. Transubstantiation
- i. Jews
- j. monstrance



## Unit 3 Test

**True or False**

Circle “T” if the statement is true or “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |  |                         |
|---|---|--|-------------------------|
| T | F | 36. The three Sacraments of Christian Initiation are <u>Baptism</u> , <u>Confirmation</u> , and <u>the Eucharist</u> . | _____<br>_____<br>_____ |
| T | F | 37. In the Eucharist, Jesus <u>sets himself apart from us</u> , praising the Father and interceding on our behalf.     | _____                   |
| T | F | 38. The Cosmic Eucharist refers to the varied celebrations of the Eucharist and its <u>universal</u> character.        | _____                   |
| T | F | 39. The early Christians met in <u>synagogues when they weren't in use for Jewish religious celebrations</u> .         | _____                   |
| T | F | 40. The word <u>liturgy</u> literally means “the people’s work.”   | _____                   |

**Essay**

Respond to one of the following prompts in complete sentences.

- A. Explain how Jesus’ feeding of the five thousand with loaves and fish prefigures the Eucharist in the world today.
- B. Explain the importance of the words of dismissal at the end of Mass: “Go and announce the Gospel of the Lord.”
- C. Briefly describe how the Eucharist strengthens our union with the Church.



## Unit 3 Test Answer Key

## The Sacraments of Christian Initiation Part II

## Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. a | 8. c  | 15. b | 22. c |
| 2. d | 9. a  | 16. c | 23. a |
| 3. a | 10. d | 17. a | 24. d |
| 4. b | 11. b | 18. d | 25. c |
| 5. a | 12. a | 19. c |       |
| 6. a | 13. c | 20. d |       |
| 7. d | 14. c | 21. b |       |

## Matching

- |       |       |
|-------|-------|
| 26. d | 31. h |
| 27. a | 32. g |
| 28. c | 33. f |
| 29. b | 34. e |
| 30. j | 35. i |

## True or False

36. T  
 37. F – unites us to himself  
 38. T  
 39. F – private homes for the celebration of the Eucharist  
 40. T

## Essay

*Responses will vary but should include some of the following points:*

- A. Explain how Jesus' feeding of the five thousand with loaves and fish prefigures the Eucharist in the world today.
- The synoptic Gospels (Matthew, Mark, and Luke) are fairly similar in their accounts. They all start with five loaves and two fish and end with twelve wicker baskets full of fragments.
  - Only in the Gospel of John do we find the detail of the young boy who offered to share his five loaves and two fish with the Apostles, who gave them to Jesus, who then gave them back in abundance to the crowd.



## Unit 3 Test Answer Key

- In all the accounts, the actions of Jesus remind us of his actions at the Last Supper: he says a blessing, breaks the loaves, and gives them to the disciples. In John, however, Jesus takes the loaves, gives thanks, and distributes them to the people directly.
  - Later in this chapter, in what is called “The Bread of Life Discourse,” the teaching of Jesus about himself as the Bread of Life is revealed. The miracle of the loaves had always been a sign of the Eucharist; in the Gospel of John, the sign is deepened by the teachings of Jesus.
- B. Explain the importance of the words of dismissal at the end of Mass: “Go and announce the Gospel of the Lord.”
- The Gospel of the Lord is the Good News of God’s love. In Jesus’ Parable of the Judgment of the Nations, the king said, “Whatever you did for one of these least brothers of mine, you did for me” (Matthew 25:40).
  - This is what Jesus, the King, expected of his disciples, and this is what he expects of us—to bring the Good News of God’s love to others.
  - We announce the Gospel of the Lord not only in our words but also in our actions. Every dismissal formula encourages us to walk with the Lord as we leave the assembly and reminds us to follow God’s will in every event of our daily lives.
- C. Briefly describe how the Eucharist strengthens our union with the Church.
- “The Eucharist makes the Church” (*Catechism of the Catholic Church [CCC]*, number 1396). Through our participation in the Eucharist, we are united more closely to Christ, and therefore our incorporation into the Church, which began at Baptism, is renewed and deepened.
  - In Baptism, we are called to form one body with the Church. The Eucharist fulfills this baptismal call. As Saint Augustine explained, when we say “Amen” to the Body of Christ and receive the Body of Christ, we become true members of the Body of Christ (see CCC, number 1396).

(The Scripture quotation on this answer key is from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

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# UNIT 4

## The Sacraments of Healing

How are we healed  
by the sacraments?

### OVERVIEW

#### Unit Summary

In this unit, the students explore the Sacraments of Healing as a source of ongoing conversion and healing for the individual and for the well-being of the entire community. These learning experiences also explore the urgency of responsibility to strive to overcome sin and to live healthy lives as members of the Body of Christ for the good of the Church and the world.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Identify, interpret, analyze, and internalize the particular elements of the Sacraments of Healing as they offer us God's forgiveness, strengthen our relationship with God, and compel us to offer forgiveness to others in order to bring about healing.	<b>USCCB Framework</b> Sacraments and God's Grace: II.C.13; III.A, III.A.1.a-b, III.A.2.a-c, III.A.3.a-b, III.A.4.a-f, III.A.5.a-c, III.A.6.a, III.A.7.a-c, III.A.8.a-b, III.B, III.B.1.a-b, III.B.1.c.1-7, III.B.2.a-c, III.B.3.a-b, III.B.4.a-e, III.B.5-7.a-b, III.B.8.a-c; V.B.1-4, V.E.3

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Sacraments of Healing are rooted in Jesus' ministry.</p> <p>U2. The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.</p> <p>U3. The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual and (if it is God's will) physical healing.</p>	<p>Q1. Why isn't it enough to just tell God I'm sorry for my sins?</p> <p>Q2. Do you have to be dying to receive the Sacrament of Anointing of the Sick?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The meaning and purpose of the Sacrament of Penance and Reconciliation.</p> <p>K2. The scriptural background for the Sacraments of Healing.</p> <p>K3. How to participate in an examination of conscience in preparation to receive the Sacrament of Penance and Reconciliation.</p> <p>K4. The steps and meaning of the Rite of Penance and Reconciliation.</p> <p>K5. The power of the Sacrament of Penance and Reconciliation, as well as the power of healing in our lives.</p> <p>K6. How to address serious illness with a faithful response.</p> <p>K7. The meaning and purpose of the Sacrament of Anointing of the Sick.</p> <p>K8. The steps and meaning of the Rite of Anointing of the Sick.</p> <p>K9. How the effects of the Sacrament of Anointing of the Sick can be applied to society as a whole.</p>	<p>S1. Identify sin and disorder, as well as be able to explain how complacency and inaction are just as sinful as actions.</p> <p>S2. Explain the purpose and need for the Sacrament of Penance and Reconciliation.</p> <p>S3. Explore the scriptural background for the Sacraments of Healing.</p> <p>S4. Use the Bible to look up Scripture passages and use exegetical skills to identify the challenges faced, decisions made, and the outcome of the passages.</p> <p>S5. Compare and contrast Scripture passages and find the theme that unifies them as they relate to the Sacraments of Healing.</p> <p>S6. Participate in an introspective activity that brings about self-love and forgiveness.</p> <p>S7. Identify and define key terms about the Sacrament of Penance and Reconciliation.</p> <p>S8. Identify each part of the Rite of Penance and Reconciliation and be able to describe what the priest does and what the penitent does in each part.</p> <p>S9. Identify and explain the four essential elements of the Sacrament of Penance and Reconciliation for an individual penitent.</p> <p>S10. View a film clip and discuss how it illustrates the themes of the power of penance and reconciliation, as well as the power of healing in our lives.</p>

ACQUISITION <i>cont.</i>	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
	<p>S11. Identify the need for reconciliation and healing that they find most pressing in the world today.</p> <p>S12. Explore what a faithful response to illness would be for them and how that can help them to identify with Christ's suffering.</p> <p>S13. Be knowledgeable enough about the Rite of Anointing of the Sick to be able to teach specific information to their peers.</p> <p>S14. Provide feedback to their peers regarding the effectiveness of their presentation of core course material.</p> <p>S15. Understand the effects of the Sacrament of Anointing of the Sick in such a way that they can apply that knowledge to societal ills.</p>

## Sacraments and God's Grace

Name \_\_\_\_\_

## Unit 4 Vocabulary

## Terms for Mastery

**absolution** An essential part of the Sacrament of Penance and Reconciliation in which the priest pronounces the sins of the person confessing in the name of God and the Church.

**Anointing of the Sick** One of the Seven Sacraments, in which a gravely ill, aging, or dying person is anointed by the priest and prayed over by him and attending believers. One need not be dying to receive the sacrament.

**concupiscence** The tendency of all human beings toward sin, as a result of Original Sin.

**examination of conscience** Prayers of self-examination, and assessment of one's words, attitudes, and actions in light of the Commandments, specifically, the conscious moral evaluation of one's life in preparation for reception of the Sacrament of Penance and Reconciliation.

**mortal sin** An action so contrary to the will of God that it results in a complete separation from God and the grace. As a consequence of that separation, the person is condemned to eternal death. For a sin to be mortal sin, three conditions must be met: the act must involve a grave matter, the person must have full knowledge of the evil of the act, and the person must give full consent to committing the act.

**Oil of the Sick** Blessed olive oil used in the Sacrament of Anointing of the Sick to assist the healing and health of people who are seriously ill or near death.

**Penance and Reconciliation, Sacrament of** One of the Seven Sacraments of the Church, the liturgical celebration of God's forgiveness of sin, through which the sinner is reconciled with both God and the Church.

**penitent** Refers to the person who repents of wrongdoing and seeks forgiveness through the Sacrament of Penance and Reconciliation.

**reparation** The act of making amends for something one did wrong that caused physical, emotional, or material harm to another person.

**repentance (contrition)** An attitude of sorrow for a sin committed and a resolution not to sin again. It is a response to God's gracious love and forgiveness.

**venial sin** A less serious offense against the will of God that detracts from a person's holiness and weakens but does not rupture one's relationship with God.

**viaticum** The process by which an unbaptized person, called a "catechumen," and those who were baptized in another Christian denomination, called "catechumens for full conversion," are prepared to become full members of the Church.

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 4 Vocabulary" (TX006812), on pages 214–215, one for each student.

## Terms for Mastery

absolution

Anointing of the Sick

concupiscence

examination of conscience

mortal sin

Oil of the Sick

Penance and Reconciliation, Sacrament of  
penitent  
reparation  
repentance (contrition)  
venial sin  
viaticum

## Term Introduced for Later Mastery

conversion

## Terms Previously Mastered or for General Knowledge

Heaven  
Hell

Purgatory  
sin


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## Student Book Chapters

This unit draws on material from the *Sacraments and God's Grace* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

### Chapter 9: The Sacrament of Penance and Reconciliation (pp. 244–269)

- Article 34: The Sacrament of Pardon and Peace
- Article 35: Scriptural and Historical Background
  - Pre-read: Mark 2:1–12
  - Pre-read: John 20:19–23
  - Pre-read: Matthew 26:69–75
  - Pre-read: Mark 14:66–72
  - Pre-read: Luke 22:54–62
  - Pre-read: John 18:15–18, 25–27
- Article 36: The Rite of Penance and Reconciliation
- Article 37: Penance and Reconciliation in Our Lives

### Chapter 10: The Sacrament of Anointing of the Sick (pp. 270–291)

- Article 38: The Sacrament of Healing and Strength
  - Pre-read: Matthew 8:1–4
  - Pre-read: Mark 1:40–45
  - Pre-read: Luke 5:12–16
  - Pre-read: John 17:11–19
  - Pre-read: Mark 7:30–37, 8:22–26
  - Pre-read: Luke 7:1–10
  - Pre-read: John, chapter 9
- Article 39: Scriptural and Historical Roots
  - Pre-read: Mark 6:6–13
  - Pre-read: James 5:13–15
- Article 40: The Rite of Anointing of the Sick
- Article 41: Christ's Healing Power

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides

- quizzes
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 4 Preassessment” (TX006811), on page 213
- handout “Unit 4 Vocabulary” (TX006812), on pages 214–215
- handout “Unit 4 Final Performance Task Options” (TX006825), on pages 233–234
- handout “Unit 4 Final Performance Task Rubrics” (TX006826), on pages 235–236
- handout “Unit 4 Test” (TX006827), on pages 237–242
- handout “Unit 4 Test Answer Key” (TX006828), on pages 243–244
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of the Sacraments of Healing. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

### UNIT 4

#### Explain

#### LEARNING EXPERIENCE 1: Preassessment

Preassess what the students know about the Sacraments of Healing through the “I Know, I Think I Know, I Want to Know” exercise.

#### Understand

#### LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

## CHAPTER 9

Explain

**LEARNING EXPERIENCE 3: The Sacrament of Pardon and Peace**

Guide the students toward an understanding of the meaning and purpose of the Sacrament of Penance and Reconciliation. (U1, U2, Q1, K1, S1, S2)

Apply

**LEARNING EXPERIENCE 4: Scriptural Background for the Sacraments of Healing**

Explore with the students the scriptural background for the Sacraments of Healing. (U1, U2, Q1, K2, S3, S4, S5)

Perceive

**LEARNING EXPERIENCE 5: The Examination of Conscience**

Lead the students through an examination of conscience prayer service based on the *Examen* of Saint Ignatius of Loyola. (U1, U2, Q1, K3, S6)

Explain

**LEARNING EXPERIENCE 6: The Rite of Penance and Reconciliation**

Invite the students to work in small groups to study and explain to one another the Rite of Penance and Reconciliation. (U2, Q1, K4, S7, S8, S9)

Perceive

**LEARNING EXPERIENCE 7: *Invictus*: Forgiveness, Reconciliation, and Healing**

View and discuss scenes from the movie *Invictus* (2009, 134 minutes, rated A-III, PG-13) to illustrate the power of penance and reconciliation, as well as the power of healing in our lives. (U2, Q1, K5, S10, S11)

## CHAPTER 10

Explain

**LEARNING EXPERIENCE 8: A Faithful Response to Illness**

Invite the students to work in pairs to explore a faithful response to illness. (U3, Q2, K6, S12)

Apply

**LEARNING EXPERIENCE 9: The Sacrament of Anointing of the Sick**

Ask the students to prepare and teach specific information about the Rite of Anointing of the Sick. (U2, U3, Q3, K7, K8, S13, S14)

Understand

**LEARNING EXPERIENCE 10: The Healing Power of Christ in Us**

Invite the class to work in small groups to explore how they can bring healing to various situations in society or the world. (U2, U3, Q2, K9, S15)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).



## LEARNING EXPERIENCE 1 (Unit)

### Preassessment

**Preassess what the students know about the Sacraments of Healing through the “I Know, I Think I Know, I Want to Know” exercise.**

Sacraments and God's Grace

Name \_\_\_\_\_

**Unit 4 Preassessment**

Sacrament	I Know	I Think I Know	I Want to Know
The Sacrament of Penance and Reconciliation			
The Sacrament of Anointing of the Sick			

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- Prepare** by photocopying or downloading and printing the handout “Unit 4 Preassessment” (TX006811), on page 213, one for each student.
- Distribute** the handout. Point out to the students that this handout covers both the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick.
- Explain** to the students that they will fill in the handout with information they know, think they know, and want to know about the Sacrament of Penance and Reconciliation and the Sacrament of Anointing of the Sick. For example, about the Sacrament of Penance and Reconciliation, a student may think they know the requirements for a sin to be considered a mortal sin, and they may want to know why they should go to a priest for forgiveness. Encourage the students to try to write at least two things in each space. Allow about 15 minutes for the students to work individually.
- Direct** the students to form pairs and compare their responses. The students can also add to their own lists from the lists of their partners. Allow about 7 minutes for this conversation.
- Reconvene** the class as a large group and invite them to share items from each of the three columns, first for the Sacrament of Penance and Reconciliation and then for the Sacrament of Anointing of the Sick. Begin with the “I Know” column, and possibly write student responses on the board. Provide positive feedback for the students to reinforce the importance of what they already know. Follow the same procedure with the “I Think I Know” and “I Want to Know” columns. Encourage the students to ask questions.

6. **Conclude** by assuring the students that the unit is intended to build on their present knowledge and help them discover answers to the important questions they have posed and that may arise as they progress through the unit. Direct the students to keep this handout so they can refer to it again at the end of the unit.

## Understand

### LEARNING EXPERIENCE 2 (Unit)

## Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts “Unit 4 Final Performance Task Options” (TX006825), on pages 233–234, and “Unit 4 Final Performance Task Rubrics” (TX006826), on pages 235–236, one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose either of the options. If you wish to work with a partner, choose option 2.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

### TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

### TEACHER NOTE

Time permitting, allow the students to share their final performance tasks (either formally or informally) with their classmates on the due date.

Sacraments and God's Grace

Name \_\_\_\_\_

**Unit 4 Final Performance Task Options**

**Important Information for Both Options**

The following is a list of enduring understandings for unit 4. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content.

- The Sacraments of Healing are related to Jesus' mission.
- The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.
- The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual aid if it is God's will physical healing.

**Option 1: Keep a Daily Journal**

Create a daily journal that will be based specifically on your experience of the examination of conscience. You will need to have the handbook "The Examination of Conscience (Based on the Catechism of the Catholic Church)" from the entire handbook and, if needed, ask your teacher for further clarification. You will need a small notebook that you will submit to your teacher at the end of this unit.

Use the following guidelines in making your journal entries:

- Complete the examination of conscience properly once a day (five days a week) for the duration of this unit. It is best to do this at the same time each day. In the evening before going to bed is ideal.
- After completing the examination of conscience, write a journal entry that includes the following:
  - a statement about ways that God may have been present to you during the day
  - a statement or two about some of the attitudes and inclinations you had during the day
  - a description of how well or poorly you responded to different situations (How Christlike were your decisions?)
  - a statement of your intention to live more authentically the next day
- The last entry for your journal should include a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries. Detail how your daily examination of conscience helped you to better understand each of these enduring understandings.

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TX006825

Sacraments and God's Grace

Name \_\_\_\_\_

**Unit 4 Final Performance Task Rubrics**

Criteria	Option 1			
	1	2	3	4
Examination of conscience	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.	Examination of conscience is completed at least once a day (five days a week) for the duration of this unit.
Journal entry	Journal entry includes a statement about ways that God may have been present to you during the day.	Journal entry includes a statement about ways that God may have been present to you during the day.	Journal entry includes a statement about ways that God may have been present to you during the day.	Journal entry includes a statement about ways that God may have been present to you during the day.
Attitudes and inclinations	Journal entry includes a statement or two about some of the attitudes and inclinations you had during the day.	Journal entry includes a statement or two about some of the attitudes and inclinations you had during the day.	Journal entry includes a statement or two about some of the attitudes and inclinations you had during the day.	Journal entry includes a statement or two about some of the attitudes and inclinations you had during the day.
Response to situations	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).	Journal entry includes a description of how well or poorly you responded to different situations (How Christlike were your decisions?).
Intention to live more authentically	Journal entry includes a statement of your intention to live more authentically the next day.	Journal entry includes a statement of your intention to live more authentically the next day.	Journal entry includes a statement of your intention to live more authentically the next day.	Journal entry includes a statement of your intention to live more authentically the next day.
Evaluation of enduring understandings	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.	Journal entry includes a thoughtful evaluation of which of the enduring understandings for this unit are reflected in your journal entries.

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TX006826



Article 34



TX006813



TX006853



TX006814

## Explain

## The Sacrament of Pardon and Peace


**Guide the students toward an understanding of the meaning and purpose of the Sacrament of Penance and Reconciliation. (U1, U2, Q1, K1, S1, S2)**

1. **Prepare** by ensuring that all the students have read article 34 in the student book prior to this learning experience. Photocopy or download and print the handout “The Sacraments of Pardon and Peace” (TX006813), on pages 216–217, one for each student. Also download the PowerPoint presentation “Learning Experience 3: The Sacrament of Pardon and Peace” (TX006853), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
2. **Lead** the students through the first part of the PowerPoint presentation and ask them to take notes on a sheet of paper or in their notebook. Discuss images, inviting the students to suggest what types of disorder or sin each image suggests. Ask the students whether we participate in these sins to any degree. If necessary, remind the students that our complacency and inaction can be just as clearly a sin as our actions.
3. **Distribute** the handout and instruct the students to complete it as you lead them through the second part of the PowerPoint presentation (starting on slide 10). If you cannot show the presentation, make copies of it for use as an aid in discussion of these important concepts.
4. **Conclude** by inviting the students to ask questions or make comments. Use the handout “The Sacraments of Pardon and Peace Answer Key” (TX006814), on pages 218–219, to ensure that all the students fully understand the material from the PowerPoint presentation.

## Apply

## Scriptural Background for the Sacraments of Healing

**Explore with the students the scriptural background for the Sacraments of Healing. (U1, U2, Q1, K2, S3, S4, S5)**

1.  **Prepare** by ensuring that all the students have read article 35 in the student book prior to this learning experience and that they will have access to their Bibles and student books (print or digital) during class. Photocopy or download and print the handouts “Scriptural Background for the Sacraments of Healing” (TX006815), on page 220, and “Scriptural Background Analysis” (TX006816), on page 221, one of each for each small group.

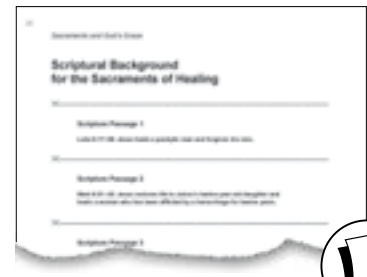
2. **Arrange** the students into groups of four. Cut the Scripture references into strips and distribute them so that each group member receives one of the four Scripture references.
3. **Instruct** the students individually to look up and read the Scripture passage they have been assigned and to write a paragraph in their notebook about it, making sure to include a description of the challenge, the decision, and the outcome. These paragraphs are due in class the following day.
4. **Invite** the students to meet in their assigned groups. Then offer the following instructions:
  - Each member of your group will have several minutes to explain their Scripture passage to the rest of your group, using the summary paragraph they wrote ahead of time. As each student presents, the other group members should take notes on a sheet of paper or in their notebook. You will have about 10 minutes to complete this part of the learning experience.
  - After all the students in your group have summarized their Scripture passages and the rest of the group has taken notes, you will work cooperatively as a group to answer the questions on the handout. You will have approximately 10 minutes to complete the handout.
  - When all the groups have finished working, we will discuss the four primary passages from the Bible as a group, using the handout as a guide.
5. **Lead** the students in a class discussion using the following questions:
  - What topics do each of the four scriptural passages address?
  - What do the four scriptural passages have in common?
  - How are the four scriptural passages different?
  - If you had to create a title to unify these four scriptural passages, what would you choose? Why?

## TEACHER NOTE

Use the handout “Scriptural Background Analysis Answer Key” (TX006817), on page 222, to review the small-group responses to this activity. Keep in mind that the responses will vary but should convey the essence of the responses on the answer key.



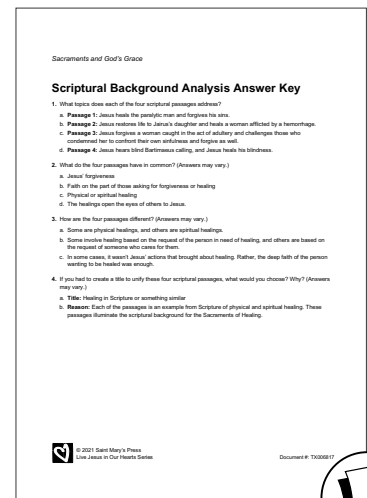
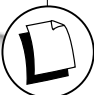
Article 35



TX006815



TX006816



TX006817



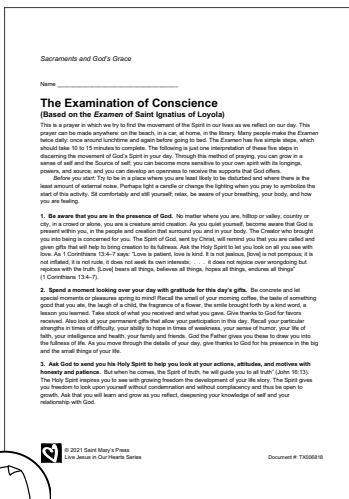


## Perceive

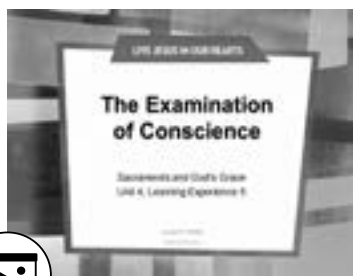
## LEARNING EXPERIENCE 5 (Chapter 9)

## The Examination of Conscience

Lead the students through an examination of conscience prayer service based on the *Examen* of Saint Ignatius of Loyola. (U1, U2, Q1, K3, S6)



TX006818



TX006854

## TEACHER NOTE

If you prefer to offer this experience more visually, you can find an optional PowerPoint presentation called "Learning Experience 5: The Examination of Conscience" (TX006854), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).

## 2. Lead the students in the examination of conscience prayer service by sharing the following:

- We will participate in a prayer exercise in which we begin to seek the movement of the Spirit in our lives as we reflect on our day. *(If class time is earlier in the day, this examination can be a reflection on the events of yesterday and today so far.)*
- This prayer can be prayed anywhere individually, but we will pray together today. Through this method of praying, you can grow in a sense of who you are and develop a greater awareness of the source of your being. This type of prayer can lead you to great openness to God's Spirit and to the graces God is offering you. The examination of conscience is also an excellent way to continue to form your conscience and to prepare for the Sacrament of Penance and Reconciliation.
- As we begin, sit comfortably and still yourself—relax, be aware of your breathing, your body, and how you are feeling. Close your eyes, but be attentive.
- **Be aware that you are in the presence of God right now.** You are God's creature amid God's creation. As you quiet yourself, become aware that God is present within you, in the creation that surrounds you, in your body, and in those around you. The Spirit of God, sent by Christ, will remind you that you are called



and given gifts that will help to bring creation to its fullness. Ask the Holy Spirit to enable you to look at all you see with love. As 1 Corinthians 13:4–7 says, “Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, . . . it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things.”

- **Spend a moment looking over your day with gratitude for its gifts.** Be concrete and let special moments spring to mind. Recall the taste of something good you ate, the smile of a friend, the peaceful feeling you experienced after a kind word, a lesson that you learned—even if it came through a mistake. Take stock of what you received and what you gave. Give thanks to God for favors received. Recall your particular strengths in times of difficulty, your ability to hope in times of weakness, your sense of humor and your life of faith, your intelligence and health, your family and friends. God the Father gives you those to draw you into the fullness of life. Give thanks to God for his presence in the big and small moments of your life.
- **Ask God to send you his Holy Spirit to help you to look at your actions and attitudes and motives with honesty and patience.** Jesus said, “But when he comes, the Spirit of truth, he will guide you to all truth” (John 16:13). The Holy Spirit inspires you to see with growing freedom the development of your life story. The Spirit gives you the freedom to see yourself without condemnation and also without complacency. Ask that you will learn and grow as you reflect, deepening your knowledge of self and your relationship with God.
- **Now review your day.** This is the longest of the steps. Recall the events of your day; explore the context of your actions. What moved you to act as you did or to respond in the manner you did? Ask what you were involved in and whom you were with. Did these situations give you hope? Did they create agitation or anxiety in you? Many situations will show that your heart was divided—wavering between helping and disregarding, scoffing and encouraging, listening and ignoring, rebuking and forgiving, speaking and in silence, neglecting and thanking. Remember, this is not a time to dwell on your shortcomings; rather, it is a gentle look at how you have responded to God’s gifts. Where did you act most freely? Where were you swept along without freedom? Where may Christ have entered your vision and your responses to different situations? Where may you have hesitated in accepting the influence of God’s Spirit? As Saint Paul urges in 2 Corinthians 13:5: “Examine yourselves to see whether you are living in faith. Test yourselves. Do you not realize that Jesus Christ is in you?” The Holy Spirit’s influence comes through God’s people, the Body of Christ. The Spirit’s influence comes too through Scripture, the Word of God. Allow God to speak, challenge, encourage, and teach you. Thus, you will come to know that Christ is with you.


- **The final step is your own heart-to-heart talk with Jesus.**  
Take a few minutes to speak with Jesus about your day. Share your thoughts on your actions, attitudes, feelings, and interactions. Perhaps during this time you may feel led to seek forgiveness, ask for direction, share a concern, express gratitude, and so on. *(Pause in silence for the students to reflect.)*
- Having reviewed this day of your life, look upon yourself with compassion. Acknowledge your need of God. Express sorrow for sin and especially ask for forgiveness for the times you resisted God's light today. Give thanks for grace, the enlightening presence of God. Resolve with Jesus to move forward in action where appropriate.

### Explain

## LEARNING EXPERIENCE 6 (Chapter 9)

### The Rite of Penance and Reconciliation

Invite the students to work in small groups to study and explain to one another the Rite of Penance and Reconciliation. (U2, Q1, K4, S7, S8, S9)

1.  **Prepare** by ensuring that all the students have read article 36 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “The Rite of Penance and Reconciliation” (TX006819), on page 225, one for each student.
2. **Arrange** the students into pairs that can work well together. Ask the following questions as a prompt, reviewing the students’ reading of article 36:
  - What is repentance, or contrition?
 

*Repentance, or contrition, is sorrow for one’s sin and a hatred for sin, combined with the intention to avoid sin in the future. This is the primary act of the penitent.*
  - What do we mean by “confession of sins”?
 

*Confession of sins is actively taking responsibility for our actions and seeking to make things right again. It is absolutely necessary to confess mortal sins.*
  - What is the intention to make reparation?
 

*Reparation, although not always necessary or even possible, is the action of repairing the wrong we have done. For example, if someone stole something, they return it.*

#### Article 36 The Rite of Penance and Reconciliation

As mentioned in the previous article, the Sacrament of Penance and Reconciliation is a single rite made up of four distinct parts: the act of the penitent and the act of the priest.

##### The Act of the Penitent

###### Repentance or Contrition

Repentance or contrition is sorrow for one's sin and a hatred for sin, combined with the intention to avoid sin in the future. This is the primary act of the penitent. All contrition is sorrow for sin, but only contrition that springs from love for God is called "perfect contrition." True contrition is a great sorrow and a firm purpose of soul to avoid all sins of the future and to turn away from all sins of the past.

###### Confession of Sins

Confession of sins is the act of confessing one's sins to a priest. It is a necessary part of the sacrament. The penitent must confess all mortal sins, and if possible, all venial sins. The priest will then absolve the penitent of their sins.

In the Sacrament of Penance and Reconciliation, the priest acts in the name of Christ, who is the author of the sacrament. The priest's role is to guide the penitent through the sacrament and to absolve them of their sins. The penitent's role is to confess their sins and to receive the sacrament with a contrite heart.

The Sacrament of Penance and Reconciliation is a sacrament of healing. It is a sacrament that gives the penitent the grace to live a new life in Christ. It is a sacrament that is necessary for the salvation of the soul.

#### Article 36

##### Sacraments and God's Grace

Name \_\_\_\_\_

##### The Rite of Penance and Reconciliation

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
Preparation of the Priest and the Penitent	Priest: _____ Penitent: _____
Welcoming of the Penitent	Priest: _____ Penitent: _____
Reading of the Word of God (optional)	Priest: _____ Penitent: _____
Penitent's Confession and Acceptance of the Penance	Priest: _____ Penitent: _____
Priest's Prayer, Priest's Absolution	Priest: _____ Penitent: _____
Proclamation of Penance and Dismissal of Penitent	Priest: _____ Penitent: _____

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TX006819

3. **Distribute** the handout and instruct the students to begin writing a description of each part of the Rite of Penance and Reconciliation on it. The parts are listed in order. Ask the students to describe what the priest does and what the penitent does as needed in each part. Once the students have completed this work, highlight the essential elements of both the individual and the communal forms of the sacrament by asking the following questions:

- What are the four essential elements of the Sacrament of Penance and Reconciliation for an individual penitent?

*Three essential elements of the sacrament for the penitent are repentance, confession, and the intention to make amends. The fourth essential element is the priest's words of absolution.*

- What is the difference between a communal celebration of the Sacrament of Penance and Reconciliation and a celebration of the sacrament with an individual penitent?

*The communal celebration is a service in which the whole community is invited to attend together. It begins with a Liturgy of the Word, followed by individual confession. Typically, several priests from neighboring parishes will be invited to go to the communal service so that a large number of people can go to individual confession.*

- What is the value of the communal celebration of the sacrament?

*Although the graces of the sacrament are the same either way, the communal celebration reminds the community of the social nature of sin. Each of our sins negatively impacts the community.*

4. **Conclude** by inviting the students to ask questions or make comments.

## TEACHER NOTE

Use the handout “The Rite of Penance and Reconciliation Answer Key” (TX006820), on page 226, to review the students’ responses to this learning experience. Keep in mind, the responses will vary but should convey the essence of the responses on the answer key.

Sacraments and God's Grace

**The Rite of Penance and Reconciliation Answer Key**

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
<b>Preparation of the Priest and the Penitent</b>	<b>Priest:</b> Prepares for enlightenment from the Holy Spirit. <b>Penitent:</b> Makes an examination of conscience and asks for God's forgiveness.
<b>Welcoming of the Penitent</b>	<b>Priest:</b> Greets the penitent graciously.
<b>Reading of the Word of God (optional)</b>	<b>Priest:</b> Priest may recite a verse from memory, or priest and penitent may choose a verse to read together. <b>Penitent:</b> May help priest choose a verse to recite.
<b>Penitent's Confession and Acceptance of the Sacrament</b>	<b>Priest:</b> Offers help and counsel as needed; prepares penance. <b>Penitent:</b> Says a personal prayer; makes confession of sins; agrees to do penance.
<b>Penitent's Prayer Priest's Absolution</b>	<b>Penitent:</b> Prays an Act of Contrition. <b>Priest:</b> Extends hands over head of penitent and pronounces words of absolution; makes the Sign of the Cross over the penitent.
<b>Proclamation of Praise and Dismissal of Penitent</b>	<b>Priest:</b> Says, "Gone thanks to the Lord, for he is good"; dismisses penitent. <b>Penitent:</b> Completes psalm, saying, "His mercy endures forever."

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TX006820

## LEARNING EXPERIENCE 7 (Chapter 9)


View and discuss scenes from the movie *Invictus* (2009, 134 minutes, rated A-III, PG-13) to illustrate the power of penance and reconciliation, as well as the power of healing in our lives. (U2, Q1, K5, S10, S11)



Article 37



TX006821

1.  **Prepare** by ensuring that all the students have read article 37 in the student book prior to this learning experience. Photocopy or download and print the handout “*Invictus*: Forgiveness, Reconciliation, and Healing” (TX006821), on page 227, one for each student. In addition, obtain a copy of the movie *Invictus* and the appropriate equipment to show it.

Show the first 35 minutes of the movie, skipping the opening credits and stopping at 35:10. Preview the segment to decide whether you would like the class to view fewer scenes or subsequent scenes.

2. **Introduce** this learning experience by informing the students that they will be viewing scenes from the movie *Invictus*. Remind the students that the purpose of viewing these scenes is to deepen their appreciation of the power of reconciliation and healing, as well as to broaden their understanding of the Sacraments of Healing. Although the entire movie is worthy of viewing, the essential segments for the learning experience are from the beginning to the point when Nelson Mandela, played by Morgan Freeman, addresses the newly formed South African Sports Committee. He exhorts them not to disband the team, but rather to embrace them as part of a larger opportunity to bring healing to South Africa's years of apartheid. This team symbolized the ugly discrimination of apartheid for many South African Blacks.
3. **Introduce** the film with the following points:
  - We will be viewing a segment of the movie *Invictus* that deals with the beginnings of the new South African government in 2005 under the presidency of Nelson Mandela and his support of the Springboks rugby team as South Africa prepared to host the 2005 Rugby World Cup. Under the system of apartheid that lasted from 1948 to 1994 in South Africa, Black South Africans were legally separated from whites and forced to live apart in "townships" with virtually no rights. Nelson Mandela served twenty-seven years in prison, much of it at Robben Island, for his support of equality for all South Africans. Some wanted "payback" for this unjust system and thought they could get

it by withdrawing government support for the rugby team, which, like South Africa as a whole, had practiced apartheid. To Mandela's way of thinking, reconciliation, forgiveness, and healing were the only right courses to take for the good of his country.

- To take revenge on a rugby team that was associated with apartheid, as some bitter South Africans wanted to do, rather than supporting the team, would be a cowardly action that would only further divide the country. Mandela's support of a sports team reminds us of the truth that all that is not sinful is sacred.
- As you watch the following scenes from the beginning of *Invictus*, listen carefully to the words of Nelson Mandela, played brilliantly in the film by Morgan Freeman. The title of the movie comes from an English Victorian poem that gave Mandela strength and inspiration during his many years in prison. These are the words of the poem "Invictus," by William Ernest Henley (1849–1903):

Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud,  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the Horror of the shade,  
And yet the menace of the years  
Finds, and shall find, me unafraid.

It matters not how strait the gate,  
How charged with punishments the scroll.  
I am the master of my fate:  
I am the captain of my soul.

- Now watch and listen closely to the opening scenes of the movie, which deal with the challenge of forgiveness and healing. After viewing the clip, we will spend some time together in reflection and discussion.

4. **Distribute** the handout after showing the opening scenes. Remind the students that they have seen the movie clip that deals with the challenge of forgiveness and healing. Let them know that if they have not seen the movie before, they will find it worthwhile to watch the whole thing at a later time. Ask the students to first write their responses to the questions on the handout. Then lead the class in a discussion. The students can read aloud their responses if they prefer.

Sacraments and God's Grace

**Invictus: Forgiveness, Reconciliation, and Healing Answer Key**

Article 37 in the student book deals with some of the following themes: the forgiveness of all sins, reconciliation with God and the Church, remission of punishment for sin, peace and serenity of conscience, and an increase of spiritual strength for the Christian battle. Apply two or three of these to the events and actions of Nelson Mandela on behalf of his country, and to the Springboks rugby team he inspired.

Answers will vary but should include the following points:

- When a committee voted to change the colors of the Springboks rugby team, Mandela rushed to the meeting. He urged them against this choice. He explained that if they took away the one thing the White South Africans supported and had pride in, they would lose their support.
- He agreed that the Springboks and freedom had not been offered to Black South Africans. However, forgiveness of sins was the only way to move forward. The people had to make compromises to achieve peace.
- Mandela talked of his time in prison, and of the poem he read to inspire him when he felt that he could not go on. The theme of strength to continue to fight the good fight is evident throughout Mandela's life and experience not only in prison but once he became president.
- Mandela was chosen for bringing together people from all groups. He focused on the support of the rugby team as a way to publicly forgive the wrongs done during apartheid, and to give the country a shared team to unify them.

How well did Mandela's choice of making the Springboks rugby team an important part of healing his nation work? What does this tell you about the meaning and importance of healing?

Answers will vary but should include the following points:

- Mandela's actions couldn't seem to understand why he continued to focus on the rugby team. They viewed it as a political calculation. He said it was a "human calculation." He was counting on what the people valued. If he could draw people together based on something they could have national pride in, he was certain he would be able to bring about healing.
- Mandela encouraged Francis to lead by example. In order to build their nation, they needed to exceed all expectations. Building a nation cannot be done through force or coercion. It must be accomplished through healing and forgiveness, which will bring unity.
- Mandela's choice to focus on the rugby team as a unifying force for the country tells us that after a time of negotiation and action, finding a tool for healing is crucial. Indeed, anything that divides us into factions rather than uniting us as human beings can only be overcome by love, forgiveness, and healing. Francis was impressed with Mandela from that meeting, but he truly came to understand how forgiveness and healing were essential by Mandela after the team visited the prison where Mandela was housed for over three decades. From such an unlikely, tense place, Mandela came out a man ready to offer forgiveness and healing. The experience and persistence in accomplishing healing and education were of critical importance for bringing South Africa together. Throughout history, there are many other instances where the experience of healing for moving forward in a unified manner can be seen again and again.

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Sacraments and God's Grace

Name \_\_\_\_\_

**Chapter 9 Quiz**

Write the letter that corresponds to the best answer choice in the blank space provided.

- Which of the following terms means a state of eternal life and union with God in which one experiences full happiness and satisfaction of the deepest human longings?
  - Penance
  - Reconciliation
  - Confession
  - Contrition
- What is the name for sinners for whom the intention is to avoid sin in the future?
  - repentance
  - contrition
  - confession
  - reconciliation
- Which term means the tendency of human beings toward sin, as a result of Original Sin?
  - repentance
  - contrition
  - confession
  - temptation
- Who carried out a rigorous program of public penance in the Middle Ages that often lasted for years?
  - ecclesiastical council
  - Order of Confessors
  - Order of Penitents
  - none of the above
- Which of the following is best defined as "any deliberate offense, in thought, word, or deed, against the will of God?"
  - contrition
  - error
  - temptation
  - sin

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Document # TX006887

TX006887

**The Sacrament of Penance and Reconciliation**

Sacraments and God's Grace  
Unit 4, Chapter 9

TX006851

5. **Conclude** by asking the following questions and inviting students to share their responses:

- What are a few of the needs for reconciliation and healing that you find most pressing today?
- Do you think it makes a difference for each of us to experience and understand reconciliation and healing if we are to bring other people together in our families, schools, communities, and even country?

**TEACHER NOTE**

Use the handout "Invictus: Forgiveness, Reconciliation, and Healing Answer Key" (TX006822), on pages 228–229, to review the students' responses to this activity. Keep in mind that responses will vary but should convey the essence of the responses on the answer key.

**TEACHER NOTE**

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 9 quiz (TX006887), do so now, before moving on to chapter 10. (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

**TEACHER NOTE**

You may wish to present the main chapter points using the PowerPoint presentation "Chapter 9 Overview: The Sacrament of Penance and Reconciliation" (TX006851) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).



## Explain

### LEARNING EXPERIENCE 8 (Chapter 10)

## A Faithful Response to Illness

Invite the students to work in pairs to explore a faithful response to illness. (U3, Q2, K6, S12)

1. **Prepare** by ensuring that all the students have read article 38 in the student book prior to this learning experience. Photocopy or download and print the handout “A Faithful Response to Illness” (TX006823), on pages 230–231, one for each student.
2. **Direct** the students to answer the questions on the handout alone and in silence. Consider playing soft instrumental music as the students work. Then instruct the students to form pairs and discuss their responses. You may adapt the think-pair-share method for this learning experience.

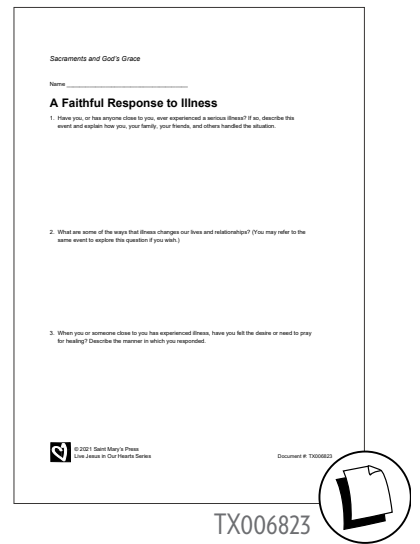
### TEACHER NOTE

For more detailed information on the think-pair-share method, see the resource “Using the Think-Pair-Share Method” (TX006809), at [www.smp.org/livejesus\\_morality](http://www.smp.org/livejesus_morality) and in the Methods Resources appendix, on page 298.

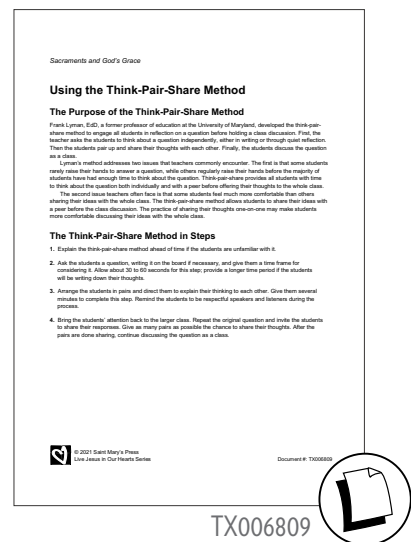
3. **Continue** by sharing the following points:
  - In our discussion with one another and with the class, we have learned more clearly that illness can cause tremendous turmoil in our lives. Even minor illnesses are to be taken seriously. Serious illnesses “stop the world” for those who are ill. This can be a cause for despair, or a call to *metanoia*, a moment of turning toward God in the lives of these people.
  - For example, Saint Ignatius Loyola, the founder of the religious order known as the Jesuits, was seriously injured in his youth and suffered many ailments throughout his life. Yet, he told the members of his religious order to pray for what he called indifference to health or illness, good times or hardship, and so on. For Saint Ignatius, the word *indifference* meant “openness to every moment of life as God’s blessing.” He believed that every experience, even the most challenging illness, is an opportunity to experience the healing presence and grace of God. This is true not only for people who are ill but also for all who know and care about them and care for them.
  - We also discussed how illness isolates us from others. Being ill is a lonely experience. In the early Church, the consecrated Bread, the Body of Christ, from the celebration of the Eucharist was reserved for people who were ill only. Members of the Eucharistic assembly brought the Eucharist to the sick as a powerful sign that even in isolation and suffering, they continued to be important members of the community. At a time when illness was widely believed to be caused by personal sin or the sins of



Article 38



TX006823



TX006809

family members, this action was powerfully countercultural. The Eucharist was and is a powerful sign that people who are ill, as members of the Body of Christ, are not only *not* left out or forgotten, but are, in fact, essential members of Christ's Body.

- During times of illness, we can look to the patient suffering of Christ in the Passion. Jesus was then and is now both fully God and, like us, fully human, but without sin. He understands our experiences and enables us to find meaning during our illness through our participation in his dying and rising, his Paschal Mystery, in a uniquely privileged and holy way. It is indeed a paradox that our suffering can intensely unite us with Christ.

4. **Conclude** by inviting the students to ask questions or make comments.

### Apply

## LEARNING EXPERIENCE 9 (Chapter 10)

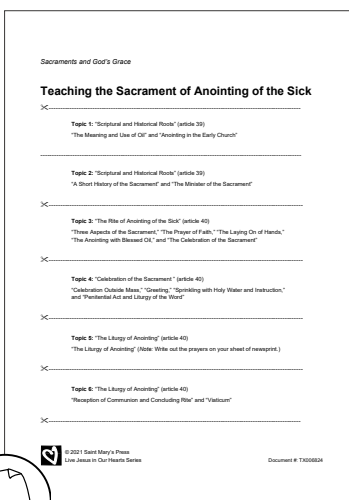
### The Sacrament of Anointing of the Sick

Ask the students to prepare and teach specific information about the Sacrament of Anointing of the Sick. (U2, U3, Q3, K7, K8, S13, S14)

1. **Prepare** by ensuring that all the students have read articles 39 and 40 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print one copy of the handout "Teaching the Sacrament of Anointing of the Sick" (TX006824), on page 232.
2. **Arrange** the students into small groups of three or four, and give each group a couple sheets of paper and a sheet of newsprint (preferably one with a sticky edge). Cut the handout into strips as marked and give each group one slip.
3. **Offer** the following instructions:
  - Each small group has received a slip of paper with a topic or several shorter topics to prepare to present to the class. First, choose a group leader who will keep the group focused. Choose another group member to take notes that will be used for an outline of the information you will teach the class. Choose someone who can write neatly to create an outline on the newsprint. Finally, choose a member or members of your group to present what you have prepared to the class. You have approximately 10 minutes to prepare.
4. **Invite** the groups, when they have finished preparing, to present their topics in the order given in the student book. Ask the class to provide feedback for each presentation, highlighting the information that was presented well and pointing out key information that might have been missed. If the students identify points they thought were missed or perhaps presented incorrectly, invite them to support their feedback with points covered in the student book.



Articles 39-40



TX006824



5. **Conclude** by inviting the students to share what they found to be the most interesting points about the Sacrament of the Anointing of the Sick. Ask them to identify aspects of the sacrament that they were formerly unfamiliar with or that they found to be most significant or meaningful.

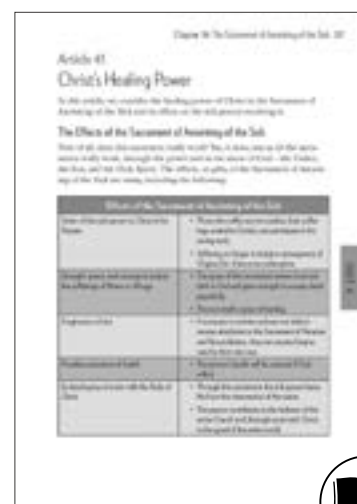


### LEARNING EXPERIENCE 10 (Chapter 10)

## The Healing Power of Christ in Us

Invite the class to work in small groups to explore how they can bring healing to various situations in society or the world. (U2, U3, Q2, K9, S15)

1. **Prepare** by ensuring that all the students have read article 41 in the student book prior to this learning experience. Obtain copies of newsmagazines, enough for each student to have one to work with.
2. **Arrange** the students into small groups of three or four. Distribute the newsmagazines. Instruct the students to each find one article that illustrates a need for healing in society or the world. Give several examples of problems, such as involvement in war, the dehumanization of illegal immigrants, the debate over health care law, the debate over public services for people who are poor, and so on.
3. **Invite** each small group to brainstorm some ways they can address the need for healing identified from the newsmagazine. Then have the groups write down three concrete ways they might contribute to healing around the situation they have chosen.
4. **Encourage** the groups to share their thoughts with the larger class after some time has been given for completion of the task. Emphasize that our actions toward healing in these situations can be big or small but all actions are important.
5. **Emphasize** the following ideas:
  - As we have examined the Sacraments of Healing, we have observed that they are not only individual gifts of God's grace for us but also gifts for the good of the community and the world. Each sacrament compels us to live in right relationship with God and our fellow human beings.
  - We have examined a few of the many needs for reconciliation and healing in our nation and in the world. As a sacramental people, we should live each day with a sense of urgency that by our fully conscious participation we might further the coming of God's Kingdom.
6. **Conclude** by inviting the class to answer the following questions:
  - How does the Sacrament of Penance and Reconciliation invite us to live in right relationship with God and the human race?
  - How does the Sacrament of Anointing of the Sick invite us to live in right relationship with God and the human race?



Article 41



Sacraments and God's Grace

Name \_\_\_\_\_

Chapter 10 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

1. What does the laying on of hands in the Sacrament of Anointing of the Sick signify?

a. forgiveness of sin

b. prayer for peace

c. coming of the Holy Spirit

d. Passion of Jesus

2. What does the sprinkling of holy water on the sick person and those present during the Sacrament of Anointing of the Sick remind us of?

a. the pouring of the Holy Spirit

b. the Great Flood and Noah

c. Jesus' Baptism in the River Jordan

d. Baptism and the death and Resurrection of Jesus Christ

3. Who may administer the Sacrament of Anointing of the Sick?

a. an priest

b. someone about to undergo surgery

c. someone suffering from alcoholism

d. someone suffering from mental illness

4. What can we receive at the end of life, along with the Sacraments of Penance and Reconciliation and Anointing of the Sick, through which we complete our journey here on Earth?

a. the Sacrament of Baptism

b. the Sacrament of Confirmation

c. the Sacrament of Eucharist

d. the Sacrament of Matrimony

5. In the Sacrament of Anointing of the Sick, how do we encounter Christ?

a. as the Resurrector

b. as the Lamb of God

c. as the Word of the Lord

d. as the Good Shepherd

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Live Jesus in Our Hearts Series

Document # TX006888

TX006888

The Sacrament of Anointing of the Sick

Sacraments and God's Grace

Unit 4, Chapter 10

TX006852

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 10 quiz (TX006888), do so now, before moving on to “Concluding the Unit.” (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

TEACHER NOTE

You may wish to present the main chapter points using the PowerPoint presentation “Chapter 10 Overview: The Sacrament of Anointing of the Sick” (TX006852) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).

UNIT 4

# CONCLUDING THE UNIT

## Using the Student Book “Unit 4 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

## Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the handout “Unit 4 Preassessment” (TX006811), on page 213, with which you began this unit.

- Direct the students to review their handouts and do the following:
  - Place a check mark next to at least one “I know” item about which you deepened your understanding during this unit.
  - Circle at least one “I think I know” item about which you have attained greater clarity.
  - Underline at least one “I want to know” item about which you have gained information or insight.
- Encourage volunteers to share any or all of these items aloud with the class. Be sure to affirm the evident growth in the students’ understanding.
- Invite the students to pose additional questions that they now have about the Sacraments of Healing, questions that may be addressed later in this course or future courses, or that they may choose to investigate on their own. In other words, if they were to complete the preassessment handout now, what items would be in the “I want to know” column? Help the students to understand that studying a particular topic not only serves to answer our questions about that topic but also piques our curiosity to pose more questions and to continue our studies.



Unit 4 Highlights



Sacraments and God's Grace

Name \_\_\_\_\_

**Unit 4 Preassessment**

Sacrament	I Know	I Think I Know	I Want to Know
The Sacrament of Penance and Reconciliation			
The Sacrament of Anointing of the Sick			

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Document # TX006811

TX006811





Bring It Home

### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *How are we healed by the sacraments?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or to engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- Why isn’t it enough to just tell God I’m sorry for my sins?
- Do I have to be dying to receive the Sacrament of Anointing of the Sick?

# Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to eleven double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 9 Double-Check Questions

1. *Explain how the authority to forgive sins and reconcile sinners was given by Jesus to Peter and the Apostles and extends to the Church today.*

As the Son of God, Jesus has the authority to forgive sins. He passed on this authority to Peter and the Apostles, the first leaders of the Church. They handed this authority down to the next generation of Church leaders, and so on, reaching the bishops and priests who administer the Sacrament of Penance and Reconciliation today.

2. *Give three other names for the Sacrament of Penance and Reconciliation, and explain how each describes an essential element of the sacrament.*

(The students may describe any three of the following five names given in article 34.)

- Sacrament of Conversion—Conversion means “turning around.” The sacrament helps us to realize when we have been going in the wrong direction and to choose another path that will lead us back to God.
- Sacrament of Confession—Confession of sins is an integral part of the sacrament. We name our sins, take responsibility for them, and acknowledge God’s holiness and mercy.
- Sacrament of Forgiveness—Through the priest’s absolution in this sacrament, we are pardoned for our sins and receive God’s peace.
- Sacrament of Penance—The penitent, as the recipient of God’s forgiveness, must perform penance to complete the sacrament.
- Sacrament of Reconciliation—Through God’s love, this sacrament reconciles us to him and to our brothers and sisters in Christ.

3. *Name and explain the three actions of the penitent in the Sacrament of Penance and Reconciliation.*

The penitent must perform three actions in the Sacrament of Penance and Reconciliation: repent, confess, and intend to make amends for sin. When we *repent*, we express contrition or sorrow for our sin and show our intention to avoid future sin. Then we *confess* our sins, taking responsibility for our actions. By confessing our sins to a priest, we actually confess our sins to God. Confession helps us reconcile with God, strengthen our conscience, identify evil tendencies, open to Christ’s healing, and progress in the life of the Spirit. Finally, we demonstrate our intention to *make amends for sin* through penance. Penance helps us both to repair the wrong we have done to others and to consider what disorder in ourselves led us to sin.

4. *Name and explain the action of the priest in the Sacrament of Penance and Reconciliation.*

The priest offers absolution in the Sacrament of Penance and Reconciliation. In this action, which is essential to the sacrament, the priest pardons the sins of the person confessing, in the name of God and the Church. This gift of pardon and peace is made possible because of the power Christ gave to the Church.

5. *Explain the three conditions that must exist for a sin to be mortal, and the consequences of mortal sin.*

Three conditions characterize a mortal sin: (1) it must concern a serious and grave matter, (2) it must be committed with full knowledge that the action is sinful and is against God's Law, and (3) it must be committed freely and deliberately. Mortal sin is called mortal, or deadly, because it destroys love (or charity) within us and thereby closes Heaven to us. An unrepented mortal sin leads to eternal separation from God.

6. *Describe two Scripture accounts in which Jesus forgives sinners, and explain how these foretell the mercy God extends to us in the Sacrament of Penance and Reconciliation.*

(The students may identify and explain Scripture accounts not covered in the student book, as long as they are relevant and foretell God's mercy in the sacrament.) The Scriptures offer several accounts in which Jesus shares a meal with a sinner. Sharing a meal was a sign of reconciliation; likewise, the Sacrament of Penance and Reconciliation reconciles us with God and one another.

One Scripture account describes Jesus' forgiveness of the man who was paralyzed. Jesus told him his sins were forgiven, but Jewish leaders who were present criticized him for assuming authority that only God has. Jesus demonstrated his authority to forgive by healing the paralytic and inviting the man to get up and go home. Likewise, when the priest forgives our sins in the Sacrament of Penance and Reconciliation, we know that it is Jesus saying to us, through the priest, that our sins are forgiven.

7. *Name the six effects of the Sacrament of Penance and Reconciliation. Choose two and explain their meaning.*

(The students may choose any two of the following effects to explain in greater detail, per article 37.) The six effects of the Sacrament of Penance and Reconciliation are as follows:

- a. The forgiveness of all sin
- b. Reconciliation with God
- c. Reconciliation with the Church
- d. Remission of punishment for sin
- e. Peace and serenity of conscience, and spiritual consolation
- f. An increase of spiritual strength for the Christian battle

## Answer Key for Chapter 10 Double-Check Questions

1. *What is the purpose of the Sacrament of Anointing of the Sick, and who may receive it?*

The Sacrament of Anointing of the Sick is intended to bestow special grace on the Christian experiencing the difficulties of serious illness or old age. Any gravely ill, aging, or dying person may receive the sacrament, but one does not need to be dying to receive it. Serious illness may include addictions or mental illness.

2. *How can illness be a turning point in human life?*

Serious illness can be a turning point by serving as a wake-up call, alerting us to what is essential to life. Illness can force us to evaluate our lives, even to search for the cause of the illness, and to plan for change in the future. It can also bring about a change of heart (or *metanoia*), a conversion toward God and a greater appreciation of his gifts.

3. *What are the scriptural roots of using the Oil of the Sick?*

In Jesus' Parable of the Good Samaritan, Jesus tells us that the Samaritan used healing oil to help a man attacked on the road (see Luke 10:34). In the Gospel of Mark, Jesus advises the Apostles to anoint the sick with oil (see Mark 6:12–13). Accordingly, Saint James the Apostle wrote in his epistle that those who are sick should ask the priests to pray and anoint them with oil in God's name (see James 5:14).

4. *The oil used in the Sacrament of Anointing of the Sick is a sign of what?*

The Oil of the Sick is a sign of healing, strengthening, and the presence of the Holy Spirit. People of ancient times, including the people of the Bible, used oil as a common healing agent.

5. *Where and with whom may the Sacrament of Anointing of the Sick be celebrated?*

The Sacrament of Anointing of the sick may be celebrated in various places with various groups of people: in the home, in hospitals or assisted-care facilities, or in church. It may be offered to one individual or a group of people. Recipients may be seriously ill, elderly, or dying. The sacrament can be offered inside or outside the Mass.

6. *What are the three integral aspects of the Sacrament of Anointing of the Sick?*

The three integral aspects of the Sacrament of the Anointing of the Sick are the prayer of faith, the laying on of hands, and the anointing with the Oil of the Sick.

7. *How can physical suffering be a way for us to take up our cross with Jesus and, in our own small way, participate in his redemptive suffering?*

Christ asks us to take up our own crosses, including the cross of physical suffering and illness, and to follow him as his disciples. Because of Christ's suffering, we know that earthly suffering is only temporary. We are called to use physical suffering to become closer to Christ. That is, by considering our suffering as a reminder of Christ's suffering, we unite ourselves more closely with Christ and his redemptive suffering.

8. *Among all Jesus' miracles of healing, why are his healings of lepers so significant in our understanding of the Sacraments of Healing?*

In biblical times, lepers were forced to live on the outskirts of the community in perpetual quarantine. Jesus' healing of lepers helps us to understand the Sacraments of Healing because leprosy became a symbol of separation from God and the community—a symbol of sin. Jesus showed us that even the worst separation from God and isolation from one's community can be overcome and healed, even the worst sin can be forgiven, and even the worst sinner can be restored to fullness of life.

9. *What three sacraments prepare us for our journey into eternal life, and what is the work of each in our transition to eternal life?*

The Sacraments of Penance and Reconciliation and Anointing of the Sick, along with the Eucharist as *viaticum*, are the sacraments through which we complete our journey here on Earth. The Sacrament of Penance and Reconciliation provides us with an opportunity to repent and be forgiven for our sinful behavior before we die. Part of the Sacrament of Anointing of the Sick can be confession and reconciliation if the person is able. If possible, physical healing is granted. If not, a spiritual healing takes place during this sacrament that helps those receiving it to prepare to pass from this life into eternal life with Christ. And *viaticum* refers to Christ being with the dying person who is ready to make the journey from this life to eternal life.

10. *In what ways has the Church, from the earliest days of Christianity, provided for the care of those who are ill?*

The Church has cared for the sick, especially when others hesitated to do so for fear of contagion or death. In the Early Middle Ages, the monastic guest houses became the first hospitals. Out of concern for the sick, religious orders of brothers and sisters were founded. In particular, the Church's greatest gift to the sick is the Sacrament of Anointing of the Sick. In this sacrament, the Church offers the grace of God for strength and healing.



Name \_\_\_\_\_

## Unit 4 Preassessment

Sacrament	I Know	I Think I Know	I Want to Know
The Sacrament of Penance and Reconciliation			
The Sacrament of Anointing of the Sick			



Name \_\_\_\_\_

## Unit 4 Vocabulary

### Terms for Mastery

**absolution** An essential part of the Sacrament of Penance and Reconciliation in which the priest pardons the sins of the person confessing, in the name of God and the Church.

**Anointing of the Sick** One of the Seven Sacraments, in which a gravely ill, aging, or dying person is anointed by the priest and prayed over by him and attending believers. One need not be dying to receive the sacrament.

**concupiscence** The tendency of all human beings toward sin, as a result of Original Sin.

**examination of conscience** Prayerful reflection on, and assessment of, one's words, attitudes, and actions in light of the Gospel of Jesus; more specifically, the conscious moral evaluation of one's life in preparation for reception of the Sacrament of Penance and Reconciliation.

**mortal sin** An action so contrary to the will of God that it results in a complete separation from God and his grace. As a consequence of that separation, the person is condemned to eternal death. For a sin to be a mortal sin, three conditions must be met: the act must involve a grave matter, the person must have full knowledge of the evil of the act, and the person must give full consent in committing the act.

**Oil of the Sick** Blessed olive oil used in the Sacrament of Anointing of the Sick to anoint the forehead and hands of people who are seriously ill or near death.

**Penance and Reconciliation, Sacrament of** One of the Seven Sacraments of the Church, the liturgical celebration of God's forgiveness of sin, through which the sinner is reconciled with both God and the Church.

**penitent** Refers to the person who repents of wrongdoing and seeks forgiveness through the Sacrament of Penance and Reconciliation.

**reparation** The act of making amends for something one did wrong that caused physical, emotional, or material harm to another person.

**repentance (contrition)** An attitude of sorrow for a sin committed and a resolution not to sin again. It is a response to God's gracious love and forgiveness.

**venial sin** A less serious offense against the will of God that diminishes one's personal character and weakens but does not rupture one's relationship with God.

**viaticum** The process by which an unbaptized person, called a "catechumen," and those who were baptized in another Christian denomination, called "candidates for full communion," are prepared to become full members of the Church.



## Term Introduced for Later Mastery

**conversion** A profound change of heart, turning away from sin and toward God.

## Terms Previously Mastered or for General Knowledge

**Heaven** A state of eternal life and union with God in which one experiences full happiness and the satisfaction of the deepest human longings.

**Hell** Refers to the state of definitive separation from God and the saints, and so is a state of eternal punishment.

**Purgatory** A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

**sin** Any deliberate offense, in thought, word, or deed, against the will of God. Sin wounds human nature and injures human solidarity.



Name \_\_\_\_\_

These questions accompany the PowerPoint presentation “Learning Experience 3: The Sacrament of Pardon and Peace” (TX006853). Note here your teacher’s remarks, your own response, and points from the class discussion.

1. How does the presence of sin in our lives affect us? Isn't Baptism enough to overcome sin?
2. Why is it important to respond to the subtle or sometimes not-so-subtle invitations to do things that you know are wrong but that "everybody" does anyway?
3. Why do actions taken by a group often *seem* less sinful than choices you would make on your own?
4. Can you name some of the things that "everybody" supposedly does?
5. Does a group have a conscience?
6. Is there such a thing as social sin?

## The Sacrament of Pardon and Peace

7. What is the theological name and definition of the sins we commit practically every day that are harmful and that weaken but do not rupture our relationship with God and one another?
8. What might the result be if you commit the venial sin of gossiping regularly about one of your friends?
9. What is the theological name and definition for a sin that is so contrary to God's Law that it actually separates us from God?
10. Besides the Sacraments of Baptism and Penance and Reconciliation, are there any other forms of forgiveness that come through the Church?
11. Why is the Church's teaching on mortal sin important?
12. What is the ultimate purpose of doing good and avoiding evil? Is it to avoid Hell, or is it to grow in union with God and others?
13. This brings us full circle to where we began: Do we need the Sacrament of Penance and Reconciliation? Isn't our Baptism enough?



# The Sacrament of Pardon and Peace Answer Key

1. How does the presence of sin in our lives affect us? Isn't Baptism enough to overcome sin?

Sin affects our lives because when we sin, we are not acting in genuine love for God, our neighbor, or ourselves. When we sin, we are acting selfishly for our own pleasure, or we may have failed to act because we were afraid of what someone else would think. Sometimes we are more aware of the effects of other people's sins on us than of our own sins because sin blinds us to our own faults. Even if we have been baptized, we have a tendency to sin. We need God's grace continuously to overcome it.

2. Why is it important to respond to the subtle or sometimes not-so-subtle invitations to do things that you know are wrong but that "everybody" does anyway?

We must resist peer pressure in order to be accountable for our own actions. We must establish our principles and beliefs as distinct from those around us in order to live as faith-filled adults.

3. Why do actions taken by a group often *seem* less sinful than choices you would make on your own?

We sometimes experience a type of blindness that convinces us that things that are done by many people, even though they are wrong, are somehow justified. This attitude is pervasive in popular culture and can readily be seen on TV, in movies, and on many websites.

4. Can you name some of the things that "everybody" supposedly does?

Some examples are cyberbullying, gossiping, plagiarizing, and so on. Lies on social media are still lies, and telling the truth about someone when the intent is to damage their reputation is also a sin—the sin of detraction.

5. Does a group have a conscience?

No, only individuals have a conscience. Doing something that is wrong because a group is doing it only compounds the harm that is done. There is no such thing as "everybody" in the sense of a "collective sinner."

6. Is there such a thing as "social sin"?

Social sin does exist. However, the phrase "social sin" is used to describe the collective sins in which many people participate and their effect. For example, the widespread use of swearing in everyday language is a social sin. Consumerism is a social sin.

7. What is the theological name and definition of the sins we commit practically every day that are harmful and that weaken but do not rupture our relationship with God and one another?

Venial sins are less serious offenses against the will of God that diminish one's personal character and weaken but do not rupture one's relationship with God.



8. What might the result be if you commit the venial sin of gossiping regularly about one of your friends?

The danger of less serious sins repeated over and over is that they do, as a matter of fact, weaken our character. We are more vulnerable to committing a more serious sin. Even the cumulative effect of venial sins may become a serious situation.

9. What is the theological name and definition for a sin that is so contrary to God's Law that it actually separates us from God?

Mortal sins are actions so contrary to the will of God that they result in a complete separation from God and his grace.

10. Besides the Sacraments of Baptism and Penance and Reconciliation, are there any other forms of forgiveness that come through the Church?

Yes, the Church offers indulgences, which are the means by which the Church takes away the punishment that a person would receive in Purgatory. Indulgences may be given as part of a special devotion, and at times they are granted by the Pope.

11. Why is the Church's teaching on mortal sin important?

The Church's teaching on mortal sin is important because to claim that we have free will, we must be able to admit the possibility that one could turn away from God.

12. What is the ultimate purpose of doing good and avoiding evil? Is it to avoid Hell, or is it to grow in union with God and others?

The purpose of doing good and avoiding evil is to grow in union with God and others and to avoid eternal separation from God.

13. This brings us full circle to where we began: Do we need the Sacrament of Penance and Reconciliation? Isn't our Baptism enough?

We have been given the gift of free will, but we are affected by Original sin, which means that we have a tendency toward sin. Therefore, we need the Sacrament of Penance and Reconciliation throughout our lives to reconcile us to God and the Church.



# Scriptural Background for the Sacraments of Healing



## Scripture Passage 1

**Luke 5:17–26:** Jesus heals a paralytic man and forgives his sins.



## Scripture Passage 2

**Mark 5:21–42:** Jesus restores life to Jairus's twelve-year-old daughter and heals a woman who has been afflicted by a hemorrhage for twelve years.



## Scripture Passage 3

**John 8:1–11:** Jesus forgives a woman caught in the act of adultery and challenges those who condemned her to confront their own sinfulness and forgive as well.



## Scripture Passage 4

**Mark 10:46–52:** Jesus hears blind Bartimaeus calling him, and Jesus heals his blindness.





*Sacraments and God's Grace*

Name \_\_\_\_\_

**Scriptural Background Analysis**

1. What topics does each of the four scriptural passages address?
  - a. Passage 1:
  - b. Passage 2:
  - c. Passage 3:
  - d. Passage 4:
2. What do the four passages have in common?
  - a.
  - b.
  - c.
  - d.
3. How are the four passages different?
  - a.
  - b.
  - c.
4. If you had to create a title to unify these four scriptural passages, what would you choose? Why?
  - a. Title:
  - b. Reason:



## Scriptural Background Analysis Answer Key

1. What topics does each of the four scriptural passages address?
  - a. **Passage 1:** Jesus heals the paralytic man and forgives his sins.
  - b. **Passage 2:** Jesus restores life to Jairus's daughter and heals a woman afflicted by a hemorrhage.
  - c. **Passage 3:** Jesus forgives a woman caught in the act of adultery and challenges those who condemned her to confront their own sinfulness and forgive as well.
  - d. **Passage 4:** Jesus hears blind Bartimaeus calling, and Jesus heals his blindness.
2. What do the four passages have in common? (Answers may vary.)
  - a. Jesus' forgiveness
  - b. Faith on the part of those asking for forgiveness or healing
  - c. Physical or spiritual healing
  - d. The healings open the eyes of others to Jesus.
3. How are the four passages different? (Answers may vary.)
  - a. Some are physical healings, and others are spiritual healings.
  - b. Some involve healing based on the request of the person in need of healing, and others are based on the request of someone who cares for them.
  - c. In some cases, it wasn't Jesus' actions that brought about healing. Rather, the deep faith of the person wanting to be healed was enough.
4. If you had to create a title to unify these four scriptural passages, what would you choose? Why? (Answers may vary.)
  - a. **Title:** Healing in Scripture or something similar
  - b. **Reason:** Each of the passages is an example from Scripture of physical and spiritual healing. These passages illuminate the scriptural background for the Sacraments of Healing.



Name \_\_\_\_\_

## The Examination of Conscience

### (Based on the *Examen* of Saint Ignatius of Loyola)

This is a prayer in which we try to find the movement of the Spirit in our lives as we reflect on our day. This prayer can be made anywhere: on the beach, in a car, at home, in the library. Many people make the *Examen* twice daily: once around lunchtime and again before going to bed. The *Examen* has five simple steps, which should take 10 to 15 minutes to complete. The following is just one interpretation of these five steps in discerning the movement of God's Spirit in your day. Through this method of praying, you can grow in a sense of self and the Source of self; you can become more sensitive to your own spirit with its longings, powers, and source; and you can develop an openness to receive the supports that God offers.

*Before you start:* Try to be in a place where you are least likely to be disturbed and where there is the least amount of external noise. Perhaps light a candle or change the lighting when you pray to symbolize the start of this activity. Sit comfortably and still yourself; relax, be aware of your breathing, your body, and how you are feeling.

**1. Be aware that you are in the presence of God.** No matter where you are, hilltop or valley, country or city, in a crowd or alone, you are a creature amid creation. As you quiet yourself, become aware that God is present within you, in the people and creation that surround you and in your body. The Creator who brought you into being is concerned for you. The Spirit of God, sent by Christ, will remind you that you are called and given gifts that will help to bring creation to its fullness. Ask the Holy Spirit to let you look on all you see with love. As 1 Corinthians 13:4–7 says: “Love is patient, love is kind. It is not jealous, [love] is not pompous; it is not inflated, it is not rude, it does not seek its own interests; . . . it does not rejoice over wrongdoing but rejoices with the truth. [Love] bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4–7).

**2. Spend a moment looking over your day with gratitude for this day's gifts.** Be concrete and let special moments or pleasures spring to mind! Recall the smell of your morning coffee, the taste of something good that you ate, the laugh of a child, the fragrance of a flower, the smile brought forth by a kind word, a lesson you learned. Take stock of what you received and what you gave. Give thanks to God for favors received. Also look at your permanent gifts that allow your participation in this day. Recall your particular strengths in times of difficulty, your ability to hope in times of weakness, your sense of humor, your life of faith, your intelligence and health, your family and friends. God the Father gives you these to draw you into the fullness of life. As you move through the details of your day, give thanks to God for his presence in the big and the small things of your life.

**3. Ask God to send you his Holy Spirit to help you look at your actions, attitudes, and motives with honesty and patience.** But when he comes, the Spirit of truth, he will guide you to all truth” (John 16:13). The Holy Spirit inspires you to see with growing freedom the development of your life story. The Spirit gives you freedom to look upon yourself without condemnation and without complacency and thus be open to growth. Ask that you will learn and grow as you reflect, deepening your knowledge of self and your relationship with God.



**4. Now review your day.** This is the longest of the steps. Recall the events of your day; explore the context of your actions. Search for the internal movements of your heart and your interaction with what was before you. Ask what you were involved in and who you were with, and review your hopes and hesitations. Many situations will show that your heart was divided—wavering between helping and disregarding, scoffing and encouraging, listening and ignoring, rebuking and forgiving, speaking and silence, neglecting and thanking. Remember, this is not a time to dwell on your shortcomings; rather, it is a gentle look with the Lord at how you have responded to God's gifts. It is an opportunity for growth of self and of deepening your relationship with God. Notice where you acted freely—picking a particular action from the possibilities you saw. See where you were swept along without freedom. What reactions helped or hindered you? See where Christ entered your decisions and where you might have paused to receive his influence. “Test yourselves,” Saint Paul urges, “to see whether you are living in faith; examine yourselves. Perhaps you yourselves do not realize that Christ Jesus is in you” (2 Corinthians 13:5). His influence comes through God's people, the Body of Christ. His influence comes too through Scripture, the Word of God. Now, as you pray, Christ's Spirit will help you to know his presence and concern. As you daily and prayerfully explore the mystery of yourself amid your actions, you will grow more familiar with your own spirit and become more aware of the promptings of God's Spirit within you. Allow God to speak, challenge, encourage, and teach you. Thus, you will come to know that Christ is with you. Christ will continually invite you to love your neighbor as yourself and strengthen you to do this.

**5. Have a heart-to-heart talk with Jesus.** Here you speak with Jesus about your day. You share your thoughts on your actions, attitudes, feelings, and interactions. Perhaps during this time you may feel led to seek forgiveness, ask for direction, share a concern, express gratitude, etc. Having reviewed this day of your life, look upon yourself with compassion and see your need for God and try to realize God's manifestations of concern for you. Express sorrow for sin, the obscuring darkness that surrounds us all, and especially ask forgiveness for the times you resisted God's light today. Give thanks for grace, the enlightening presence of God, and especially praise God for the times you responded in ways that allowed you to better see God's life. Resolve with Jesus to move forward in action where appropriate. You might like to finish your time with the Lord's Prayer.

Once you've done the *Examen* a few times, you will find your own rhythm and method. Cover all five points daily with freedom to dwell more on one than another, as the Spirit moves you. You might also like to add some music, candles, or images to help you pray.

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Name \_\_\_\_\_

## The Rite of Penance and Reconciliation

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
<b>Preparation of the Priest and the Penitent</b>	Priest:  Penitent:
<b>Welcoming of the Penitent</b>	Priest:  Penitent:
<b>Reading of the Word of God (optional)</b>	Priest:  Penitent:
<b>Penitent's Confession and Acceptance of the Penance</b>	Priest:  Penitent:
<b>Penitent's Prayer Priest's Absolution</b>	Penitent:  Priest:
<b>Proclamation of Praise and Dismissal of Penitent</b>	Priest:  Penitent:



# The Rite of Penance and Reconciliation

## Answer Key

Celebration of the Rite of the Sacrament of Penance and Reconciliation	
<b>Preparation of the Priest and the Penitent</b>	<p><b>Priest:</b> Prays for enlightenment from the Holy Spirit.</p> <p><b>Penitent:</b> Makes an examination of conscience and asks for God's forgiveness.</p>
<b>Welcoming of the Penitent</b>	<p><b>Priest:</b> Greet the penitent graciously.</p>
<b>Reading of the Word of God (optional)</b>	<p><b>Priest:</b> Priest may recite a verse from memory, or priest and penitent may choose a verse to read together.</p> <p><b>Penitent:</b> May help priest choose a verse to recite.</p>
<b>Penitent's Confession and Acceptance of the Penance</b>	<p><b>Priest:</b> Offers help and counsel as needed; proposes penance.</p> <p><b>Penitent:</b> Says a general prayer; makes confession of sins; agrees to do penance.</p>
<b>Penitent's Prayer Priest's Absolution</b>	<p><b>Penitent:</b> Prays an Act of Contrition.</p> <p><b>Priest:</b> Extends hands over head of penitent and pronounces words of absolution; makes the Sign of the Cross over the penitent.</p>
<b>Proclamation of Praise and Dismissal of Penitent</b>	<p><b>Priest:</b> Says, "Give thanks to the Lord, for he is good"; dismisses penitent.</p> <p><b>Penitent:</b> Completes psalm, saying, "His mercy endures forever."</p>



Name \_\_\_\_\_

## ***Invictus*: Forgiveness, Reconciliation, and Healing**

Article 37 in the student book deals with some of the following themes: the forgiveness of all sins, reconciliation with God and the Church, remission of punishment for sin, peace and serenity of conscience, and an increase of spiritual strength for the Christian battle. Apply two or three of these to the words and actions of Nelson Mandela on behalf of his country, and to the Springboks rugby team he inspired.

How well did Mandela's choice of making the Springboks rugby team an important part of healing his nation work? What does this tell you about the meaning and importance of healing?

Nelson Mandela often challenged people to overcome their individual injuries and sufferings so that a greater healing of the South African nation could take place. How might the Sacraments of Healing (Penance and Reconciliation and Anointing of the Sick) assist us in forming stronger communities and even a stronger society?



## ***Invictus*: Forgiveness, Reconciliation, and Healing Answer Key**

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Answers will vary but should include the following points:

- When a committee voted to change the colors of the Springboks rugby team, Mandela rushed to the meeting. He urged them against this choice. He explained that if they took away the one thing the White South Africans supported and had pride in, they would lose their support.
- He agreed that this thoughtfulness and freedom had not been afforded to Black South Africans. However, forgiveness of sins was the only way to move forward. The people had to make compromises to achieve peace.
- Mandela talked of his time in prison, and of the poem he read to inspire him when he felt that he could not go on. The theme of strength to continue to fight the good fight is evident throughout Mandela's life and experience not only in prison but once he became president.
- Mandela was known for bringing complex issues down to simple terms. He focused on the support of the rugby team as a way to publicly forgive the wrongs done during apartheid, and to give the country a shared team to unify them.

**How well did Mandela's choice of making the Springboks rugby team an important part of healing his nation work? What does this tell you about the meaning and importance of healing?**

Answers will vary but should include the following points:

- Mandela's advisors couldn't seem to understand why he continued to focus on the rugby team. They viewed it as a political calculation. He said it was a "human calculation." He was counting on what the people valued. If he could draw people together based on something they could have national pride in, he was certain he would be able to bring about healing.
- Mandela encouraged Francois to lead by example. In order to build their nation, they needed to exceed all expectations. Building a nation cannot be done through force or coercion. It must be accomplished through healing and forgiveness, which will bring unity.
- Mandela's choice to focus on the rugby team as a unifying force for the country tells us that after a time of segregation and racism, finding a tool for healing is crucial. Indeed, anything that divides us into factions rather than uniting us as human beings can only be overcome by love, forgiveness, and healing. Francois was impressed with Mandela from their first meeting, but he truly came to understand how forgiveness and healing were embodied by Mandela after the team visited the prison where Mandela was housed for over three decades. From such an isolating, harsh place, Mandela came out a man ready to offer forgiveness and healing. This openness and persistence to accomplish healing and unification were of critical importance for bringing South Africa together. Throughout history, there are many other instances where the importance of healing for moving forward in a unified manner can be seen again and again.





**Nelson Mandela often challenged people to overcome their individual injuries and sufferings so that a greater healing of the South African nation could take place. How might the Sacraments of Healing (Penance and Reconciliation and Anointing of the Sick) assist us in forming stronger communities and even a stronger society?**

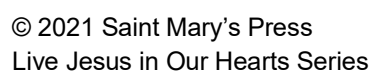
Answers will vary but should include the following points:

- The Sacraments of Healing can offer us both spiritual and physical healing. When we experience God's forgiveness and are able to forgive ourselves, we gain a sense of empathy for others. When we understand the value of forgiveness and healing, we want to offer this to others. We are compelled to reconcile with others not only for them but for ourselves. This has the effect of stronger, healthier communities and a stronger, healthier society.



## A Faithful Response to Illness

1. Have you, or has anyone close to you, ever experienced a serious illness? If so, describe this event and explain how you, your family, your friends, and others handled the situation.
2. What are some of the ways that illness changes our lives and relationships? (You may refer to the same event to explore this question if you wish.)
3. When you or someone close to you has experienced illness, have you felt the desire or need to pray for healing? Describe the manner in which you responded.



# Teaching the Sacrament of Anointing of the Sick



## **Topic 1:** "Scriptural and Historical Roots" (article 39)

"The Meaning and Use of Oil" and "Anointing in the Early Church"



## **Topic 2:** "Scriptural and Historical Roots" (article 39)

"A Short History of the Sacrament" and "The Minister of the Sacrament"



## **Topic 3:** "The Rite of Anointing of the Sick" (article 40)

"Three Aspects of the Sacrament," "The Prayer of Faith," "The Laying On of Hands,"  
"The Anointing with Blessed Oil," and "The Celebration of the Sacrament"



## **Topic 4:** "Celebration of the Sacrament" (article 40)

"Celebration Outside Mass," "Greeting," "Sprinkling with Holy Water and Instruction,"  
and "Penitential Act and Liturgy of the Word"



## **Topic 5:** "The Liturgy of Anointing" (article 40)

"The Liturgy of Anointing" (*Note:* Write out the prayers on your sheet of newsprint.)



## **Topic 6:** "The Liturgy of Anointing" (article 40)

"Reception of Communion and Concluding Rite" and "Viaticum"



Name \_\_\_\_\_

## Unit 4 Final Performance Task Options

### Important Information for Both Options

The following is a list of enduring understandings for unit 4. They should appear in this final performance task so that your teacher can assess whether you learned the most essential content.

- The Sacraments of Healing are rooted in Jesus' ministry.
- The Sacrament of Penance and Reconciliation offers us God's forgiveness, thus freeing us to take responsibility for our actions.
- The Sacrament of Anointing of the Sick strengthens our relationship with God, supports us in grave illness, and offers spiritual and (if it is God's will) physical healing.

### Option 1: Keep a Daily Journal

Create a daily journal that will be based specifically on your experience of the examination of conscience. You will need to have the handout "The Examination of Conscience (Based on the *Examen* of Saint Ignatius of Loyola)." Read the entire handout and, if needed, ask your teacher for further clarification. You will need a small notebook that you will submit to your teacher at the end of this unit.

Use the following guidelines in making your journal entries:

- Complete the examination of conscience prayerfully once a day (five days a week) for the duration of this unit. It is best to do this at the same time each day. In the evening before going to bed is ideal.
- After completing the examination of conscience, write a journal entry that includes the following:
  - a statement about ways that God may have been present to you during the day
  - a statement or two about some of the attitudes and motivations you had during the day
  - a description of how well or poorly you responded to different situations (How Christlike were your decisions?)
  - a statement of your intention to live more authentically the next day
- The last entry for your journal should include a thoughtful explanation of which of the enduring understandings for this unit are reflected in your journal entries. Detail how your daily examination of conscience helped you to better understand each of those enduring understandings.



## Option 2: Create a Presentation about Reconciliation and Healing

Locate two movies that deal with themes of reconciliation or healing or both. You may not use *Invictus*. Many excellent movies are available, including *Hotel Rwanda* (2004, 121 minutes, rated PG-13), *Gifted* (2017, 101 minutes, rated PG-13), and *Glory Road* (2006, 118 minutes, rated PG).

Create a presentation that could be given in class about the ways each of the movies relates to the key understandings of unit 4. Follow these guidelines:

- View each movie carefully, taking notes.
- For your presentation, explain the primary challenge in each movie, the decision that was made, and the outcome.
- Incorporate concrete examples of scenes from the movies to illustrate the themes of the enduring understandings for this unit: healing, reconciliation, God's forgiveness, taking responsibility for one's actions, as well as physical or spiritual healing and strengthening of one's relationship with God.
- Consider recording or "marking" two or three short video clips to show as evidence for your presentation.



*Sacraments and God's Grace*

Name \_\_\_\_\_

**Unit 4 Final Performance Task Rubrics**

<b>Option 1</b>				
<b>Criteria</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>1</b>
<b>Work shows comprehension of enduring understandings for unit.</b>	Work shows unusually insightful comprehension of enduring understandings for unit.	Work shows good comprehension of enduring understandings for unit.	Work shows adequate comprehension of enduring understandings for unit.	Work shows little comprehension of enduring understandings for unit.
<b>Work includes daily (5 days a week) journal entries for duration of unit.</b>	Work includes journal entries at least 5 days a week spanning duration of unit.	Work includes journal entries at least 4 days a week for duration of unit.	Work includes journal entries at least 3 days a week for duration of unit.	Work includes fewer than three journal entries a week for duration of unit.
<b>Each journal entry includes statement about ways God was present to you during day.</b>	All journal entries include thoughtful and insightful statement about ways God was present during day.	All journal entries include adequate statement about ways God was present during day.	Most journal entries include cursory statement about ways God was present during day.	Most journal entries include statement that may not fully explain ways God was present during day.
<b>Each journal entry includes statement or two about some attitudes and motivations you had during the day.</b>	All journal entries include thoughtful and insightful statement or two about attitudes and motivations during day.	All journal entries include adequate statement or two about attitudes and motivations during day.	Most journal entries include cursory statement or two about attitudes and motivations during day.	Most journal entries include statement or two that insufficiently explains attitudes and motivations during day.
<b>Each journal entry includes description of how well or poorly you responded to different situations. (How Christlike were your actions?)</b>	All journal entries include thoughtful and insightful description of how well or poorly you responded to situations.	All journal entries include adequate statement about how well or poorly you responded to situations.	Most journal entries include cursory statement about how well or poorly you responded to situations.	Most journal entries include statement that insufficiently explains how well or poorly you responded to situations.
<b>Each journal entry includes statement of your intention to live more authentically the next day.</b>	All journal entries include thoughtful and insightful statement of your intention to live more authentically the next day.	All journal entries include adequate statement of your intention to live more authentically the next day.	Most journal entries include cursory statement of your intention to live more authentically the next day.	Most journal entries do not include statement that explains your intention to live more authentically the next day.
<b>Work uses proper grammar, spelling, and diction.</b>	Work has no errors in grammar, spelling, and diction.	Work has one or two errors in grammar, spelling, and diction.	Work has three or four errors in grammar, spelling, and diction.	Work has five or more errors in grammar, spelling, and diction.



Option 2				
Criteria	4	3	2	1
<b>Presentation shows comprehension of enduring understandings for unit.</b>	Presentation shows unusually insightful comprehension of enduring understandings for unit.	Presentation shows good comprehension of enduring understandings for unit.	Presentation shows adequate comprehension of enduring understandings for unit.	Presentation shows little comprehension of enduring understandings for unit.
<b>Presentation includes two appropriate films dealing with themes of reconciliation and/or healing.</b>	Assignment includes two appropriate films dealing with themes of reconciliation and/or healing.	Presentation includes two appropriate films dealing with one theme of reconciliation or healing.	Presentation includes one appropriate film dealing with one theme of reconciliation or healing.	Presentation includes one film inadequately dealing with one theme of reconciliation or healing.
<b>Presentation includes explanation of primary challenge in each movie, decision made, and outcome.</b>	Presentation includes thoughtful and insightful explanation of primary challenge in each movie, decision made, and outcome.	Presentation includes good explanation of primary challenge in each movie, decision made, and outcome.	Presentation includes cursory explanation of primary challenge in each movie, decision made, and outcome.	Presentation includes inadequate explanation of primary challenge in each movie, decision made, and outcome.
<b>Presentation incorporates concrete examples of scenes from movies that illustrate enduring understandings for unit: healing, reconciliation, God's forgiveness, taking responsibility for one's actions, physical or spiritual healing, and strengthening one's relationship with God.</b>	Presentation includes more than four concrete examples of scenes from movies that illustrate enduring understandings for unit.	Presentation includes three or four concrete examples of scenes from movies that illustrate enduring understandings for unit.	Presentation includes two concrete examples of scenes from movies that illustrate enduring understandings for unit.	Presentation includes fewer than two concrete examples of scenes from movies that illustrate enduring understandings for unit.
<b>Presentation includes recordings or "markings" of two or three short video clips as evidence for presentation.</b>	Presentation includes three or more recordings or markings of video clips for correlation evidence.	Presentation includes two recordings or markings of video clips for correlation evidence.	Presentation includes fewer than two recordings or markings of video clips for correlation evidence.	Presentation includes no recordings or markings of video clips for correlation evidence.





Name \_\_\_\_\_

## Unit 4 Test

## The Sacraments of Healing

## Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. Which sacrament gives spiritual healing and strength, and physical healing (if God wills) to a person who is seriously ill?
- the Sacrament of Ablation
  - the Sacrament of Absolution
  - the Sacrament of Anointing
  - the Sacrament of Abolition
- \_\_\_\_\_ 2. Which of the following terms means "last anointing"?
- final ointment
  - extreme unction
  - terminal blessing
  - omega oils
- \_\_\_\_\_ 3. Which of the following is defined as "an action so contrary to the will of God this it results in a complete separation from God and his grace"?
- venial sin
  - mortal sin
  - adultery
  - annulment
- \_\_\_\_\_ 4. Which of the following Latin terms literally means "with you on the journey"?
- dux gregis*
  - beatae memoriae*
  - cantillatio*
  - viaticum*
- \_\_\_\_\_ 5. A priest can be excommunicated if he violates which of the following?
- seal of the confessional
  - bond of secrecy
  - non dicta dictum*
  - confessional fiat



- \_\_\_\_\_ 6. What are pain, suffering, and death the consequences of?
- avarice
  - lack of faith
  - innate weakness
  - Original Sin
- \_\_\_\_\_ 7. What is the state of eternal separation from God called?
- Purgatory
  - abyss
  - Hell
  - partition
- \_\_\_\_\_ 8. What must a penitent do before asking for God's forgiveness in the Sacrament of Penance and Reconciliation?
- First Holy Communion
  - an examination of conscience
  - a pilgrimage
  - a penitential act
- \_\_\_\_\_ 9. When those who die in God's grace and friendship are in a state of venial sin, where must they be purified before entering the joy of God's presence in Heaven?
- ashes
  - Purgatory
  - baptismal waters
  - Hell
- \_\_\_\_\_ 10. Who is bound to secrecy even when a serious crime has been confessed?
- a detective
  - a police officer
  - a confessor
  - a penitent
- \_\_\_\_\_ 11. Why did the Son of God shed his blood?
- so that humankind would no longer sin
  - so the gates of Hell would close
  - so humans would know he is God
  - so sin might be forgiven
- \_\_\_\_\_ 12. What does the Sacrament of Penance and Reconciliation bring to those who are dead in spirit?
- a cleansed spirit
  - a spiritual resurrection
  - a promise of sinning no more
  - a life free from sin



- \_\_\_\_\_ 13. What are the Sacraments of Penance and Reconciliation and the Sacrament of Anointing of the Sick termed together?
- Sacraments of Last Judgement
  - Sacraments of the Viaticum
  - Sacraments of Healing
  - Sacraments for the Final Journey
- \_\_\_\_\_ 14. Which of the following is *not* a condition for mortal sin?
- The act must include a grave matter.
  - The person must have full knowledge of the evil of the act.
  - The person must give full consent to the act.
  - The act must be against one's neighbor.
- \_\_\_\_\_ 15. When the disciples received the Holy Spirit, what were they able to do?
- speak in various languages
  - understand Scripture
  - predict the future
  - drink without getting drunk
- \_\_\_\_\_ 16. Which of the following is a sign of Jesus forgiving sins and reconciling sinners?
- sharing meals with sinners
  - inviting sinners to meet his Blessed Mother
  - telling the forgiven to pray to God
  - giving mementos of the penitential experience
- \_\_\_\_\_ 17. Which of the following is the most accurate description of the outcome of the story of Jesus healing the paralytic?
- Jesus beat back the challenges of the Pharisees.
  - Jesus rewards persistence when people want a cure.
  - Jesus cures both body and soul.
  - Jesus brings to bear the power of prayer.
- \_\_\_\_\_ 18. During the Sacrament of Penance and Reconciliation, what does the penitent pray before the priest extends his hands over the head of the penitent and pronounces the words of absolution?
- an Act of Contrition
  - a prayer for the souls in Purgatory
  - the Our Father
  - the Rosary
- \_\_\_\_\_ 19. As a confessor, a priest must have which of the following?
- respect and sensitivity toward those who confess to him
  - a good knowledge of human behavior with experience and understanding of life
  - fidelity to the Magisterium of the Church
  - all of the above



- \_\_\_\_\_ 20. When is Communal Celebration of Reconciliation with General Confession used?
- a. on feast days of specific saints
  - b. to commemorate the giving of the power to forgive to priests
  - c. to handle large crowds
  - d. only in cases of dire emergency
- \_\_\_\_\_ 21. What are the consequences of Original Sin that Christ conquered through his Paschal Mystery?
- a. hopelessness and fear
  - b. sin and death
  - c. hatred and violence
  - d. gluttony and greed
- \_\_\_\_\_ 22. What does the laying on of hands during the Sacrament of Anointing of the Sick signify?
- a. the forgiveness of sin
  - b. the prayer for peace
  - c. the presence of the Holy Spirit
  - d. the Passion of Jesus
- \_\_\_\_\_ 23. What does the sprinkling of holy water on the sick person and those present during the Sacrament of Anointing of the Sick remind us of?
- a. the Sacred Chrism used at Confirmation
  - b. the covenant God made with Abraham
  - c. Jesus' changing the water into wine at the wedding feast at Cana
  - d. the Baptism and the death and Resurrection of Jesus Christ
- \_\_\_\_\_ 24. Which of the following may *not* receive the Sacrament of Anointing of the Sick?
- a. an infant
  - b. someone about to undergo surgery
  - c. someone suffering from alcoholism
  - d. someone suffering from mental illness
- \_\_\_\_\_ 25. What is our confession an acknowledgment of?
- a. God's strength as judge
  - b. God's holiness and mercy
  - c. God's role as a father figure
  - d. God's warning throughout the Old Testament



## Matching

Match the description in column A with the word in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. Any deliberate offense, in thought, word, or deed, against the will of God.
- \_\_\_\_\_ 27. A Greek term meaning “a change of heart.”
- \_\_\_\_\_ 28. A less serious offense against the will of God that diminishes one’s personal character and weakens but does not rupture one’s relationship with God.
- \_\_\_\_\_ 29. A turning toward God.
- \_\_\_\_\_ 30. The tendency of human beings toward sin, as a result of Original Sin.
- \_\_\_\_\_ 31. A state of eternal life and union with God in which one experiences full happiness and satisfaction of the deepest human longings.
- \_\_\_\_\_ 32. In the Middle Ages, those who carried out a rigorous program of public penance, which often lasted for years.
- \_\_\_\_\_ 33. Sorrow for one’s sin and a hatred for sin, combined with the intention to avoid sin in the future.
- \_\_\_\_\_ 34. Making amends for something one did wrong that caused harm to another person or led to loss.
- \_\_\_\_\_ 35. An essential part of the Sacrament of Penance and Reconciliation in which the priest pardons the sins of the person confessing, in the name of God and the Church.

### Column B

- a. Heaven
- b. sin
- c. Order of Penitents
- d. *metanoia*
- e. repentance
- f. conversion
- g. absolution
- h. venial sin
- i. concupiscence
- j. reparation



## True or False

Circle “T” if the statement is true or “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |  |       |
|---|---|--|-------|
| T | F | 36. Blessed olive oil used in the Sacrament of Anointing of the Sick is called the <u>Oil of the Sick</u> .  | _____ |
| T | F | 37. <u>Atonement</u> means “with you on the journey.”  | _____ |
| T | F | 38. Jesus gave <u>only Peter</u> the authority to forgive sins.  | _____ |
| T | F | 39. Those who die in God's grace and friendship, but in a state of venial sin, must be purified in <u>Purgatory</u> to achieve the holiness necessary to enter Heaven. | _____ |
| T | F | 40. The power to forgive sin comes with the reception of the gift of the <u>Holy Spirit</u> .  | _____ |

## Essay

Respond to one of the following prompts in complete sentences.

- A. Explain the benefit of confessing one's sins aloud to a priest rather than silently to God.
- B. Who may receive the Sacrament of Anointing of the Sick?
- C. Explain how reparation helps to repair the wrong we have done through sin.



## Unit 4 Test Answer Key

### The Sacraments of Healing

#### Multiple Choice

- |      |       |       |       |
|------|-------|-------|-------|
| 1. c | 8. b  | 15. a | 22. c |
| 2. b | 9. b  | 16. a | 23. d |
| 3. b | 10. c | 17. c | 24. a |
| 4. d | 11. d | 18. a | 25. b |
| 5. a | 12. b | 19. d |       |
| 6. d | 13. c | 20. d |       |
| 7. c | 14. d | 21. b |       |

#### Matching

- |       |       |
|-------|-------|
| 26. b | 31. a |
| 27. d | 32. c |
| 28. h | 33. e |
| 29. f | 34. j |
| 30. i | 35. g |

#### True or False

36. T  
 37. F – *viaticum*  
 38. F – all the Apostles  
 39. T  
 40. T

#### Essay

*Responses will vary but should include some of the following points:*

- A. Explain the benefit of confessing one's sins aloud to a priest rather than silently to God.
- Even on a purely human level, as the saying goes, "Confession is good for the soul." Honest conversations, though difficult, in which we take responsibility for our actions and seek to make things right again, are part of human life.
  - If you have admitted to wrongdoing and asked for someone's forgiveness, or if you have ever had a misunderstanding with a friend and then helped restore that friendship, you have some idea of what this kind of honesty can mean.
  - In the Sacrament of Penance and Reconciliation, by confessing our sins to the priest, we confess them to God, and, in absolution, are assured of God's forgiveness.
  - Confession is an essential part of the sacrament, and like every sacrament, it is a personal meeting with Christ.



## Unit 4 Test Answer Key

## B. Who may receive the Sacrament of Anointing of the Sick?

- The Sacrament of Anointing of the Sick may be received by any baptized Catholic above the age of reason (age seven) who is suffering from a serious illness.
- It may also be received by those about to undergo serious surgery, those who suffer from addictions or mental illness, and those who face the possibility of death due to illness or old age.

## C. Explain how reparation helps to repair the wrong we have done through sin.

- The sacrament gives the penitent an opportunity to accept a penance, which is a prayer or action that repairs the harm caused by sin, from the priest.
- Sometimes this is a matter of justice: To repair the wrong we have done, we must, for example, return something stolen or pay for something we deliberately broke in anger.
- However, this is not the full reason for the act of reparation. Absolution takes away sin, but there may still be disorder within us. The penance we are given, which will often include prayer or an action, such as an act of mercy, is aimed toward our own spiritual health and well-being, to help us deal with the chaos or disorder within ourselves that led us to sin.
- The penance helps us to “reset” our hearts in the right direction and live as disciples of Christ.





# UNIT 5

## The Sacraments at the Service of Communion

Why are Holy Orders and Marriage grouped together as sacraments?

### OVERVIEW

#### Unit Summary

This unit examines the Sacraments at the Service of Communion as gateways into lives of public witness and service. Both Holy Orders and Matrimony offer unique opportunities to help build the Kingdom of God while serving the common good of humanity.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Articulate why the Sacraments of Holy Orders and Matrimony are called the Sacraments at the Service of Communion.	<b>USCCB Framework</b> Sacraments as Privileged Encounters with Jesus Christ: IV.A, IV.A.1.a–c, IV.A.2.a–c, IV.A.3–4.a–b, IV.A.5.a–g, IV.A.6–8a–c, IV.B–IV.B.1.a–c, IV.B.2–3.a–b, IV.B.3–4.a–c, IV.B.5.a–d, IV.B.6–7.a–c, IV.B.8–9.a–d, IV.B.10.a–e

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. Through the Sacraments of Holy Orders and Matrimony, Christians receive the grace and strength to serve others through specific vocations.</p> <p>U2. Through the Sacrament of Holy Orders, baptized men are ordained to serve the Church in varying degrees.</p> <p>U3. Marital love—the intimate union of man and woman in both body and spirit—is an image and likeness of God’s love for all of us.</p>	<p>Q1. How can you figure out what vocation God is calling you to?</p> <p>Q2. Why can only men be ordained?</p> <p>Q3. Why should I get married in the Church?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The Sacraments at the Service of Communion involve service to the Church and service for the common good of humanity.</p> <p>K2. The degrees of ordination and the particular consecrations involved when one receives the Sacrament of Holy Orders.</p> <p>K3. Some of the elements involved in the experience of those who have been called to religious life.</p> <p>K4. How the significant differences between men and women today can impact a marriage.</p> <p>K5. The steps and effects of celebrating the Sacrament of Matrimony.</p> <p>K6. The characteristics of a covenantal marriage and issues that should be discussed before a couple is married.</p> <p>K7. What is involved in creating a marriage of equal partnership.</p>	<p>S1. Explore statements from the <i>Catechism</i> to better understand the Sacraments at the Service of Communion.</p> <p>S2. Articulate the degrees of ordination and be able to teach their peers key points about the role of bishops, priests, and deacons.</p> <p>S3. Actively listen to a guest speaker while using critical thinking skills to apply the speaker’s main points to their own lives.</p> <p>S4. Formulate meaningful questions to pose to a guest speaker that will further the students’ understanding of religious vocations.</p> <p>S5. Dialogue respectfully with peers regarding equality and inequality between men and women.</p> <p>S6. Use active listening skills to note and understand the critical points of the celebration of the Sacrament of Matrimony.</p> <p>S7. Read and interpret the Nuptial Blessing A in order to explain how it represents an equality in partnership in a sacramental marriage.</p> <p>S9. Participate in a meaningful class discussion about what each person has become more aware of as a result of discussing marriage as a lifelong journey.</p>

## Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 5 Vocabulary” (TX006830), on page 271, one for each student.

### Terms for Mastery

annulment  
Holy Orders, Sacrament of  
indissoluble

Matrimony, Sacrament of  
unity

### Terms Previously Mastered or for General Knowledge

bishop  
deacon  
divorce

priest  
procreation

Sacraments and God's Grace

Name \_\_\_\_\_

### Unit 5 Vocabulary

#### Terms for Mastery

**annulment** The declaration by the Church that a marriage is null and void, that is, it never existed as a sacramental union. Catholics who divorce must have the marriage annulled by the Church to be free to marry once again in the Church.

**Holy Orders, Sacrament of** The sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons.

**indissoluble** Indicates that a valid marriage is permanent and so cannot be dissolved.

**Matrimony, Sacrament of** A lifelong covenant, modeled on that between Christ and the Church, in which a baptized man and a baptized woman make an exclusive and permanent commitment to fidelity, love one another and to cooperate in the procreation and education of children.

**unity** Marriage unites the husband and wife in an indissoluble and exclusive union.

#### Terms Previously Mastered or for General Knowledge

**bishop** One who has received the fullness of the Sacrament of Holy Orders and is a successor to the Apostles.

**deacon** Along with bishops and priests, one of the three Holy Orders conferred for the Sacrament of Holy Orders. Deacons are entrusted with various ministries, including baptizing, preaching, and witnessing marriages.

**divorce** The dissolving of the marriage bond, which differs from annulment—which is a declaration that a valid marriage bond never existed.

**priest** One who has received the ministerial priesthood through the Sacrament of Holy Orders. The priest serves the community of faith by representing and assisting the bishop in teaching, governing, and presiding over the community's worship.


**procreation** To beget or bring forth offspring.

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## Student Book Chapters

This unit draws on material from the *Sacraments and God's Grace* student book and incorporates it into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read content from the student book, the following symbol appears in the margin: . The chapters covered in the unit are as follows.

### Chapter 11: The Sacrament of Holy Orders (pp. 304–327)

- Article 42: Consecrated to God's People
  - Pre-read: Exodus 20:1–9
  - Pre-read: Leviticus 1:3–9
- Article 43: The Priesthood of the New Covenant
  - Pre-read: John 17:13–26
  - Pre-read: Hebrews 5:7–10, 7:23–28
- Article 44: The Degrees of Ordination
- Article 45: The Graces of the Sacrament

### Chapter 12: The Sacrament of Matrimony (pp. 328–349)

- Article 46: Lifelong Covenant
  - Pre-read: Matthew 19:1–12
  - Pre-read: The Book of Tobit
  - Pre-read: John 2:1–11
- Article 47: Witnesses to Love
  - Pre-read: Ephesians 5:21–32
- Article 48: *The Order of Celebrating Matrimony*
- Article 49: Lifelong Journey

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use these SMP-created activities to encourage student participation.

## Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout “Unit 5 Preassessment: Teacher’s Copy” (TX006829), on pages 267–270
- handout “Unit 5 Vocabulary” (TX006830), on page 271
- handout “Unit 5 Final Performance Task Options” (TX006835), on pages 278–279
- handout “Unit 5 Final Performance Task Rubrics” (TX006836), on pages 280–282
- handout “Unit 5 Test” (TX006837), on pages 283–288
- handout “Unit 5 Test Answer Key” (TX006838), on pages 289–290
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments))

## The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of the Sacraments at the Service of Communion. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

## UNIT 5

## Explain

**LEARNING EXPERIENCE 1: Preassessment**

Preassess what the students know and want to know about the Sacraments of Holy Orders and Matrimony by having them play a matching game that provides a broad overview of the unit.

## Understand

**LEARNING EXPERIENCE 2: Final Performance Task Preview**

Preview the final performance tasks and their rubrics.

## CHAPTER 11

## Perceive

**LEARNING EXPERIENCE 3: Statements from the *Catechism* on the Sacraments at the Service of Communion**

Explore with the students the idea of the Sacraments at the Service of Communion as vocations of service. (U1, Q1, K1, S1)

## Apply

**LEARNING EXPERIENCE 4: The Degrees of Ordination**

Invite the students to work in groups to prepare and teach the degrees of ordination to the class, using a pre-prepared PowerPoint presentation outline. (U2, Q2, K2, S2)

## Perceive

**LEARNING EXPERIENCE 5: Religious Vocations Speaker**

Invite a priest or a religious sister (or both) to visit the class as a guest speaker to talk about religious vocations. (U1, Q1, Q2, K3, S3, S4)

## CHAPTER 12

## Explain

**LEARNING EXPERIENCE 6: Equal Partners in Marriage**

Explore with the students the notion of the Sacrament of Matrimony being a covenant of equal partners. (U3, Q3, K4, S5)

## Explain

**LEARNING EXPERIENCE 7: The Sacrament of Matrimony**

Lead the students through an explanation of *The Order of Celebrating Matrimony* using a PowerPoint presentation. (U3, Q3, K5, S6, S7)

## Empathize

**LEARNING EXPERIENCE 8: Lifelong Journey**

Direct the students to participate in a group exercise in which they will imagine the blessings and challenges of a lifelong marriage commitment. (U3, Q3, K6, K7, S9)

# LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).

## Explain

### LEARNING EXPERIENCE 1 (Unit) Preassessment

Preassess what the students know and want to know about the Sacraments of Holy Orders and Matrimony by having them play a matching game that provides a broad overview of the unit.

1. **Prepare** by photocopying or downloading and printing the handout “Unit 5 Preassessment: Teacher’s Copy” (TX006829), on pages 267–270, one for yourself and then enough extra copies for each team of four to receive eight different statement slips when you cut the handout apart as scored. Place one copy of the question slips in a container. Keep the additional copy or copies for later.

## TEACHER NOTE

The statements and the matching questions on the first two pages of the handout are for your reference. The questions that you will cut into slips and distribute to the students are pages 3 and 4 of the handout.

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**Unit 5 Preassessment: Teacher's Copy**

Teacher Instructions: Read aloud only the statements in bold print. You may read them in random order. The students should respond with the appropriate question.

Statements	Questions
1 We are the collective group of God's primary people who participate in the one priesthood of Christ, which we all share through Baptism.	Who are the People of God?
2 I am called to be a servant leader. Depending on the degree of my ordination, I am called to serve and lead the Church by teaching the Word of God, by offering divine worship in the liturgy, and by governing the Church as a representative of Christ, who is the Head of the Church.	Who is an ordained minister?
3 From the sacraments by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons.	What is the Sacrament of Holy Orders?
4 I am the brother of Aaron, Moses's brother, chosen by God among the twelve Tribes of Israel to be priest to carry out liturgical sacrifice and worship.	What is the tribe of Levi?
5 I am Jesus Christ, who entered the sanctuary of human flesh through my own sacrifice on the cross. There is no priesthood except through me.	Who is the High Priest of the New Covenant and the Head of the Church?
6 My Old Testament offering of bread and wine prefigured the offering of bread and wine in the Eucharist.	Who is Malchus?
7 I am the visible head of the particular church or diocese to which I have been assigned as a successor to the Apostles with duties as teacher, shepherd, and priest.	Who is a bishop?
8 I am a group of leaders of the Church who, under the authority of the Pope, share the responsibility of caring for the entire Church.	What is the College of Bishops?
9 I am consecrated to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church; I may also serve as a pastor and administrator of a local parish church.	Who is a priest?
10 I am a body of priests, around the bishop of our diocese, who helps and advises him in the governance of the local church.	What is the presbyterate?
11 My name means "servant." I am ordained to preach the Word of God, to assist during the celebration of the Eucharist, to assist with pastoral governance, and to dedicate myself to the service of charity and good works. I can be married, but I promise not to marry if my wife should die.	Who is a permanent deacon?

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2. **Arrange** the students into teams of four. Have each team choose a team name and then write those names on the board so that you or a student can keep score. Direct the students to move their desks so that they are sitting in a small circle with their team members.
3. **Bring** the container of questions to the first three teams and allow each student to choose two questions. Refill the container with the second copy of questions and follow the same procedure with the remainder of the teams. Proceed in this way so that teams do not end up with more than one copy of the same question.

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4. **Moderate** the game, or seek the assistance of a student or two if you have more students than you need to form teams of four. Explain the rules to the class, using the following points:
  - We are going to play a matching game to see how much you know about the Sacraments of Holy Orders and Matrimony. Each student on your team should have two questions. Look at your questions. If you do not know much about the topic a question concerns, you may exchange that question with another student on your team right now. *(Allow a few moments for the students to exchange questions within their teams if they so choose.)*
  - This is how the game will proceed: I [or student's name] will read a description or a statement. For example, I might read, "I am a visible sign of God's invisible grace." If you hold a question that says, "What is a sacrament?" and you know that this question is answered by the statement you just heard, stand up quickly. I will call on the first person who stands.
  - If you answer correctly by reading the full correct question, your team will earn one point. If you call out an answer before being called on, your team loses one point. If you answer incorrectly and another student stood after you, the other student will have an opportunity to answer. Only students that stood up from the beginning will be given a chance to answer.
  - After all twenty-four questions have been asked, the team with the most points wins the game. It is possible that there may be a tie.

#### TEACHER NOTE

If there is a tie between teams, you may choose to have a playoff game. You may also provide a prize to the winning team or teams.

5. **Invite** the students to return their desks to the usual order after the game is completed. Then ask the following questions:
  - Did you learn anything today that you did not know? Explain.
  - Are there any topics we mentioned or even a topic we did not mention that you would like to know more about?



## Understand

LEARNING EXPERIENCE 2 (Unit)  
Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- 1. Prepare** by photocopying or downloading and printing the handouts “Unit 5 Final Performance Task Options” (TX006835), on pages 278–279, and “Unit 5 Final Performance Task Rubrics” (TX006836), on pages 280–282, one of each for each student.
- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
- 3. Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - All three options may be completed either alone or with a partner.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
- 4. Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

## TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

- 5. Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

## TEACHER NOTE

Time permitting, allow the students to share their final performance tasks (either formally or informally) with their classmates on the due date.

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**Unit 5 Final Performance Task Options**

**Important Information for All Three Options**

The following is a list of enduring understandings for unit 5. They should appear in this final performance task as your teacher can assess whether you learned the most essential content.

- Through the Sacraments of Holy Orders and Matrimony, Christians receive the grace and strength to serve others through specific ministries.
- Through the Sacrament of Holy Orders, baptized men are ordained to serve the Church in varying degrees.
- Matrimony—the indissoluble union of man and woman in both body and spirit—is an image and likeness of God's love for all of us.

**Option 1: Interview with a Priest and a Married Couple**

You will interview both a priest and a married couple to learn more about their respective vocations. You will need to make arrangements with a priest at your local parish for an interview time. Arrange to interview a married couple other than your parents. Each interview should take no more than 30 minutes. Be aware that the interviewers' time is valuable, so be generous and flexible with your own time. Once you have made arrangements for an interview, be on time. Type up the interview questions and responses. At the end of each interview, write a summary paragraph about your experience, explaining a positive takeaway from each interview as well as any questions or information that came from the interview that you created through providing the same to address, directly or indirectly, the enduring understandings for the unit in your interview summary.

Use the following questions in your interview with a priest:

- What attracted you to service in the Church as a priest?
- What is the highlight of your life of service as a priest?
- What role does daily prayer serve for you as a priest?
- What is most difficult about being a priest?
- What is the experience of celebrating the Eucharist like for you?
- What is the experience of celebrating the Sacrament of Penance and Reconciliation, or the experience of administering the Sacrament of Matrimony, like for you?
- Where do you find the strongest support for your vocation?
- What do you think people should know about the life of a priest that they may not be aware of?
- Do you envision any changes being made to the priesthood in the future? If yes, what do you think they will be?

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**Unit 5 Final Performance Task Rubrics**

Criteria	Option 1			
	1	2	3	4
Content Understanding	Student clearly understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.
Interview Preparation	Student clearly understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.
Interview Execution	Student clearly understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.
Interview Summary	Student clearly understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.	Student understands the enduring understandings for unit 5.

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## Perceive

## LEARNING EXPERIENCE 3 (Chapter 11)

Statements from the *Catechism* on the Sacraments at the Service of Communion

Explore with the students the idea of the Sacraments at the Service of Communion as vocations of service. (U1, Q1, K1, S1)

- 1. Prepare** by photocopying or downloading and printing the handout “Statements from the *Catechism* on the Sacraments at the Service of Communion” (TX006831), on pages 272–273, one for each small group of four.
- 2. Arrange** the students into groups of four. Cut apart the statements from the *Catechism of the Catholic Church* and their questions as marked, so that each group will have four statements and questions, one set for each student. Distribute the statements and questions.
- 3. Explain** to the small groups that each student has a short statement from the *Catechism* and two questions to answer. Make sure the students are aware that the *Catechism* does not use inclusive language; students should focus on the content. After each student has read the statement and answered the questions, they will read and explain the statement to the other students in the group, and answer the questions for them.
- 4. Direct** the groups, after each has finished discussing the four statements, to write a brief explanation of how the Sacraments at the Service of Communion involve service to the Church and service for the common good of humanity. Call on each group to read its statement when all have completed them.
- 5. Ask** the students whether they previously thought of these sacraments as vocations of service. Invite the students to ask questions or make comments.
- 6. Conclude** by playing the hymn “Will You Let Me Be Your Servant?” You can find a video version of the hymn on the internet. If you cannot find a recording, read the lyrics to this beautiful hymn, which you can also find on the internet.

## TEACHER NOTE

You may want to use the handout “Statements from the *Catechism* on the Sacraments at the Service of Communion Answer Key” (TX006832), on page 274, to check the student responses on their handouts.

Sacraments and God's Grace

Statements from the *Catechism* on the Sacraments at the Service of Communion

The ordained ministry or ministerial priesthood is at the service of the baptismal priesthood. The ordained minister guarantees that it really is Christ who acts in the sacraments through the Holy Spirit for the Church. The saving mission entrusted by the Father to his incarnate Son was committed to the apostles and through them to their successors: they receive the Spirit of Jesus to act in his name and in his person. (CCC, number 1328)

1. The Sacrament at the Service of Communion described here is \_\_\_\_\_

What is the nature of service described here?

Based on this statement, how does this sacrament help to serve the common good of the Church and the world?

Certain members are selected by God, in and through the Church, to a special service of the community. These servants are chosen and consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all the members of the Church. The ordained minister is, in some way, an "icon" of Christ the priest. (CCC, number 1342)

2. The Sacrament at the Service of Communion described here is \_\_\_\_\_

What is the nature of service described here?

Based on this statement, how does this sacrament help to serve the common good of the Church and the world?

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Sacraments and God's Grace

Statements from the *Catechism* on the Sacraments at the Service of Communion Answer Key

1. The Sacrament of Holy Orders

The nature of service described here is the ordained minister's duty to follow Christ's mission. This sacrament helps to serve the common good of the Church and the world by ordaining ministers who act in Jesus' name to administer the sacraments and bring the Spirit of Jesus to the people they serve.

2. The Sacrament of Holy Orders

The nature of service described here is the ordained minister's commitment to the People of God. This sacrament helps to serve the common good of the Church and the world by enabling ordained ministers to act in the person of Christ and to serve community members of Jesus' teachings through their words and actions.

3. The Sacrament of Matrimony

The nature of service described here is the married person's duty to love their spouse just as God loves humankind. This sacrament helps to serve the common good of the Church and the world by encouraging more deeply loving relationships between spouses, which allow the world an image of God's love for us through their love for each other.

4. The Sacrament of Matrimony

The nature of service described here is the married person's commitment to parenthood and the education of children. This sacrament helps to serve the common good of the Church and the world by promoting family life and education and encouraging married people to be responsible and loving partners, parents, and teachers.

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## LEARNING EXPERIENCE 4 (Chapter 11)

## The Degrees of Ordination

Invite the students to work in groups to prepare and teach the degrees of ordination to the class, using a pre-prepared PowerPoint presentation outline. (U2, Q2, K2, S2)

1. **Prepare** by ensuring that all the students have read articles 42–44 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Download the PowerPoint presentation “Learning Experience 4: The Degrees of Ordination” (TX006857), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
2. **Arrange** the students into small groups of three. Assign one of the following roles to each group: (1) the bishop, (2) the priest, and (3) the deacon. Try to achieve a balance of groups working on the same role. Seat the groups working on the same role near one another. Offer the following instructions:
  - Your group will study the section of article 44 that concerns the role you have been assigned: bishop, priest, or deacon. You should discuss the role assigned to you among yourselves, taking notes so that you will be prepared to teach the class different aspects of that role.
  - After you have prepared, I will present a PowerPoint outline of the three roles. As I present each bulleted point, I will randomly call on a group that studied this role to explain the point. You will have 15 minutes to prepare.
3. **Show** the PowerPoint presentation after the students have completed their preparation. As you show the slides, randomly call on a group that studied each role to explain the bulleted item. If an answer is incomplete or incorrect, call on another group that studied the role to complete or correct the answer.
4. **Conclude** by inviting the students to ask questions or make comments.



Articles 42–44



TX006857



111 Chapter 11: The Sacraments at the Service of Communion

Article 45  
The Graces of the Sacrament

The Holy Spirit gives those who receive the Sacrament of Holy Orders special graces. Like the Sacraments of Baptism and Confirmation, the Sacrament of Holy Orders confers an indelible spiritual character on the person who receives it.

These are the special graces that enable the priest to carry out his ministry. These graces are different from the graces that enable the lay person to live a Christian life. The graces of the Sacrament of Holy Orders are different from the graces of the Sacrament of Baptism and Confirmation. The graces of the Sacrament of Holy Orders are different from the graces of the Sacrament of Eucharist. The graces of the Sacrament of Holy Orders are different from the graces of the Sacrament of Anointing of the Sick.

The Holy Spirit gives those who receive the Sacrament of Holy Orders special graces. Like the Sacraments of Baptism and Confirmation, the Sacrament of Holy Orders confers an indelible spiritual character on the person who receives it. These are the special graces that enable the priest to carry out his ministry. These graces are different from the graces that enable the lay person to live a Christian life. The graces of the Sacrament of Holy Orders are different from the graces of the Sacrament of Baptism and Confirmation. The graces of the Sacrament of Holy Orders are different from the graces of the Sacrament of Eucharist. The graces of the Sacrament of Holy Orders are different from the graces of the Sacrament of Anointing of the Sick.



Article 45

## Perceive

## LEARNING EXPERIENCE 5 (Chapter 11)

## Religious Vocations Speaker

Invite a priest or a religious sister (or both) to visit the class as a guest speaker to talk about religious vocations. (U1, Q1, Q2, K3, S3, S4)

1. **Prepare** by ensuring that all the students have read article 45 in the student book prior to this learning experience. Arrange well in advance for a priest or a religious sister to talk with the class about their vocation. Prepare also by providing a time limit and several questions for your visitor to help guide the class conversation. The following questions may be helpful:
  - When and how did you experience a calling to this vocation?
  - What aspect of this vocation attracted you the most?
  - What are some of the special graces you have received in your life as a priest or sister?
  - What is one of your challenges or frustrations as a priest or sister?
  - When the students are beginning to consider their future vocation, how would you recommend they go about discerning their calling?

Also, recommend to the speaker that they allow a few minutes for students' questions. This can be the most important part of the visit. Direct the students to prepare questions before the visit.

2. **Welcome** and introduce your speaker or speakers to the students when class begins and then pray the following prayer for vocations:

Loving and Generous God,  
it is You who call us by name  
and ask us to follow you.  
Help us to grow in the Love  
and Service of our Church  
as we experience it today.

Give us the energy and courage  
of Your Spirit  
to shape its future.

Grant us faith-filled leaders  
who will embrace Christ's Mission  
of love and justice.

Bless the Church of \_\_\_\_\_ (name your diocese)  
by raising up dedicated and  
generous leaders  
from our families and friends  
who will serve Your people as Sisters,  
Priests, Brothers, Deacons,  
and Lay Ministers.

Inspire us to know You better  
and open our hearts  
to hear Your call.

We ask this through our Lord.  
Amen.

(USCCB website)

- Invite** the speaker or speakers to begin. Remind them when there is 5 minutes left before the question-and-answer period will begin. At that time, invite the students to ask questions they have for the speaker(s).
- Thank** the speaker(s) for generously providing time and valuable insights to the class. Provide a card, address, and stamp for the class to write a thank-you note to the speaker(s).

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 11 quiz (TX006889), do so now, before moving on to chapter 12. (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

### TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 11 Overview: The Sacrament of Holy Orders” (TX006855) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).

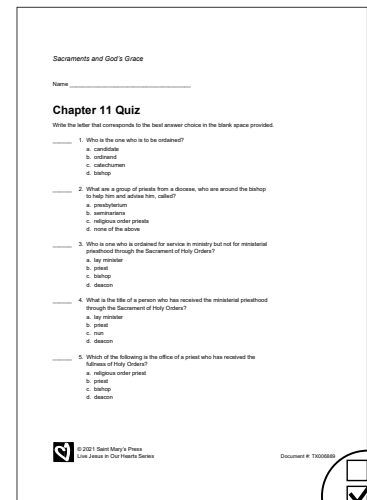
### Explain

#### LEARNING EXPERIENCE 6 (Chapter 12)

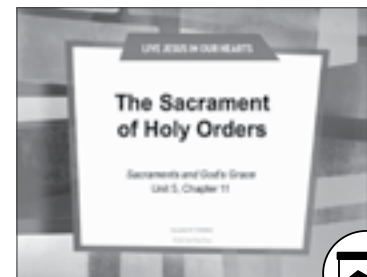
### Equal Partners in Marriage

Explore with the students the notion of the Sacrament of Matrimony being a covenant of equal partners.  
(U3, Q3, K4, S5)

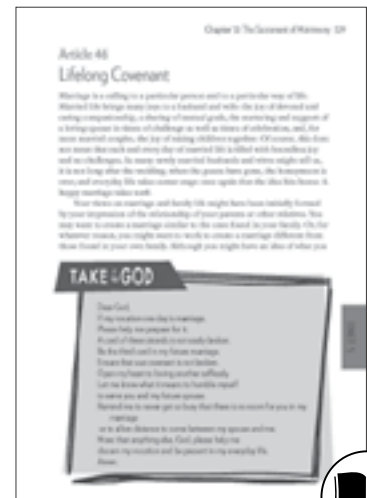
- Prepare** by ensuring that all the students have read articles 46 and 47 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “Equal Partners in Marriage” (TX006833), on page 275, one for each student.
- Arrange** the students into small groups of three or four. Distribute the handout to each student and one sheet of loose-leaf paper to each group. Instruct the groups to choose a leader and a student who will write answers for the group.



TX006889



TX006855



Articles 46-47



TX006833

3. **Direct** the groups to discuss each question on the handout with the intention of arriving at a consensus. One student in each group will write the group's answers on the sheet of paper. It is not necessary that every group answer every question. Ask the students to note differences in opinion about the answers.
4. **Invite** the students, after all have finished discussing the handout questions and writing down answers in their groups, to individually answer the questions in their notebooks or on a sheet of paper, and to describe any disagreements members of the group may have had.
5. **Summarize** this discussion with the following points:

- In the nuptial blessing during the celebration of the Sacrament of Matrimony, the priest prays for the married couple with these words:

May her husband entrust his heart to her,  
so that, acknowledging her as his equal  
and his joint heir to the life of grace,  
he may show her due honor  
and cherish her always  
with the love that Christ has for his Church.

*(Roman Missal, "Nuptial Blessing A," p. 1182)*

- Does this blessing sound like a radical statement to you? (*Invite student responses.*)
- The Sacrament of Matrimony *is* in fact a radical celebration of the union and complementarity of equal partners. Think about this: The Sacrament of Matrimony is a powerful witness of equality to other people, other cultures, our own society, and even the Church.
- Marriage publicly witnesses to the equality and complementarity of all women and men in the world. A married couple is, most importantly, a powerful witness to the covenantal love of God promised equally to all people.

6. **Conclude** by having three students read the section called "Some Frequently Asked Questions," on pages 338–339 in the student book, which deals with several special circumstances with regard to the Sacrament of Matrimony in the Catholic Church. Have the three students each take a question and answer. Inform the students that this part of the book deals with special questions. Invite the students to ask questions and make comments after all three scenarios have been read.



pages 338–339



## Explain

### LEARNING EXPERIENCE 7 (Chapter 12)

## The Sacrament of Matrimony

Lead the students through an explanation of *The Order of Celebrating Matrimony* using a PowerPoint presentation. (U3, Q3, K5, S6, S7)

1. **Prepare** by ensuring that all the students have read article 48 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Download the PowerPoint presentation “Learning Experience 7: The Sacrament of Matrimony” (TX006858), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments).
2. **Show** the PowerPoint presentation. Direct the students to respond with comments or questions and to take notes in their notebook or on a sheet of paper. Use the questions in the “Notes” section of the PowerPoint presentation as starting points. If you cannot show the presentation, make copies of it in order to discuss these important concepts concerning the Sacrament of Matrimony.
3. **Conclude** by reading (or asking a student to read) the “Nuptial Blessing,” which can be found on page 337 in the student book or here:

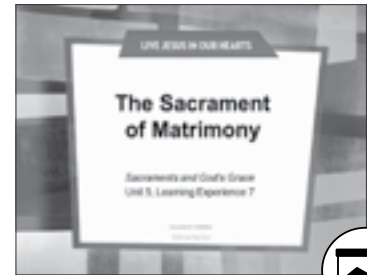
May her husband entrust his heart to her,  
so that, acknowledging her as his equal  
and his joint heir to the life of grace,  
he may show her due honor. . . .

(*Roman Missal*, “Nuptial Blessing A,” p. 1182)

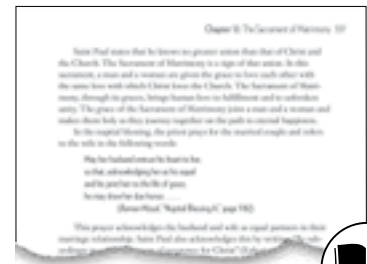
Invite the students to ask questions or make comments. Be sure the students notice the words about the equality of husband and wife.



Article 48



TX006858



page 337

## Empathize

### LEARNING EXPERIENCE 8 (Chapter 12)

## Lifelong Journey

Direct the students to participate in a group exercise in which they will imagine the blessings and challenges of a lifelong marriage commitment. (U3, Q3, K6, K7, S9)

1. **Prepare** by ensuring that all the students have read article 49 in the student book prior to this learning experience. Photocopy or download and print the handout “Lifelong Journey” (TX006834), on page 276, one for each student.
2. **Begin** the exercise by making the following points:
  - If you have attended a twentieth or fortieth or even sixtieth wedding anniversary, you have experienced a special moment. These anniversaries are really milestones in the lives of married couples in a time in which so many marriages end in divorce. Anniversaries are a tremendous cause for celebration.



Article 49



TX006834

- The exercise we are about to do is designed to help us look both realistically and hopefully at the Sacrament of Matrimony today. The majority of you are likely to marry. The rest of you will choose the single life or religious life.
- Unless trends change in the United States, about half of you who marry may eventually divorce—at least statistically. Unfortunately, Catholics do not currently have an edge over any other group when it comes to divorce. This learning experience invites us to consider what permanent marriage really means.

Sacraments and God's Grace

Name \_\_\_\_\_

**Using the Whip-Around Method**

**A Quick and Participative Assessment Tool**

The whip-around, as described here, is based on a technique developed by Joel Crotter, PhD, and is designed to provide a quick assessment of what students have learned in a class period or segment of a class. The technique serves several functions: helping students to recall significant facts, allowing student comments to serve as review for the rest of the class, and, as an active learning event, setting students to assess and getting their minds in gear. The class is called on every student, in random order, to answer a question or other series of questions, making sure every student has a chance to respond.

**The Process**

At the end of a class or information session (or when changing the topic or activity in a lesson), each student is asked to quickly respond to one of these prompts:

1. State one thing that they have just learned.
2. Answer one of three questions written on the board. (The teacher chooses the question, but the students prepare on paper for all three.)
3. Name one question or concern they have about the material. One student answers, then the question is whipped to the next student (the teacher calls on another student at random), and then the next, until all the students have had the opportunity to respond. It's that simple.

The following hints may prove helpful as you begin:

- Have the students write their responses to the prompts in advance, so that the more introverted students will be able to read their answers.
- It is always good to allow students the option to pass. This is a technique designed to keep all the students engaged.

**The Rules**

1. The answers must be short.
2. Everyone should respond as quickly as possible.
3. All answers are accepted.
4. Everyone participates.
5. No "valued comments" about other people's answers (except when the teacher corrects biased views; otherwise, even the teacher should not comment).
6. Whip-around should happen before changing topics, before breaks, or at the end of class.

**Response Guide**

You might want to provide a chart with the following response options when you first use the method. After the first three or four times, this will likely not be needed anymore. Even enough students will be able to whip around the room in just a few minutes.

- I learned . . .
- I was reminded of . . .
- I was surprised to learn that . . .
- I feel (an emotional response is given) because from here . . .
- This makes me conclude . . .
- I discovered that . . .
- I remember that . . .
- "Thank you to whom for an answer or comment (with an addition of my own)." (Optional)

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TX006761

3. **Arrange** the students into small groups of three or four. (This learning experience will also work well with the class as a whole.) Distribute the handout and have the students answer the questions individually in silence, writing their answers on a separate sheet of paper. Next, have the students discuss the questions in their small groups. (You may also choose to have the class as a whole discuss the handout together.)
4. **Conduct** a whip-around, asking each student to state one new thing they became aware of as a result of this learning experience—or one thing that stands out as being particularly important.

### TEACHER NOTE

For more detailed information on the whip-around method, see the resource "Using the Whip-Around Method" (TX006761), at [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) and in the Methods Resources appendix, on page 297.

5. **Conclude** by reading, or asking a student to read, 1 Corinthians, chapter 13, one of the most powerful descriptions of love and a favorite reading for weddings.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 12 quiz (TX006890), do so now, before moving on to "Concluding the Unit." (See [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments) to access both of these resources.)

Sacraments and God's Grace

Name \_\_\_\_\_

**Chapter 12 Quiz**

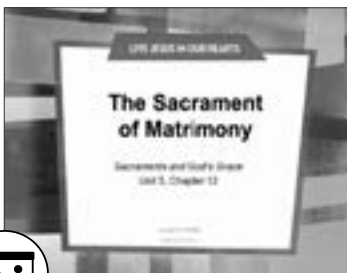
Write the letter that corresponds to the best answer choice in the blank space provided.

1. In addition to family, what is the other central institution that must be supported and strengthened?
  - a. the priesthood
  - b. marriage
  - c. education
  - d. none of the above
2. What is the third, essential characteristic of a marriage other than a lifelong commitment and permanence?
  - a. exclusivity
  - b. fertility
  - c. patience
  - d. ordered
3. At what event did Jesus' presence affirm the goodness of marriage and reveal that the Sacrament of Matrimony, from then on, would be a sign of his presence?
  - a. Last Supper
  - b. Sermon on the Mount
  - c. wedding at Cana
  - d. wedding of Ruth and Boaz
4. What important point did Saint Paul make about marriage in his Letter to the Ephesians?
  - a. A husband should acknowledge his wife as his equal.
  - b. Wives should obey their husbands in all things.
  - c. A married couple is a sign of God's love for the Church.
  - d. The husband and wife should become one flesh.
5. Who are the actual ministers of the Sacrament of Matrimony in the Western Church?
  - a. priest or deacon
  - b. parents of the bride
  - c. best man and maid of honor
  - d. bride and groom

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TX006856

### TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 12 Overview: The Sacrament of Matrimony" (TX006856) (see [www.smp.org/livejesus\\_sacraments](http://www.smp.org/livejesus_sacraments)).



# CONCLUDING THE UNIT

## Using the Student Book “Unit 5 Highlights”

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

## Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the matching questions and answers on the first two pages of the handout “Unit 5 Preassessment: Teacher’s Copy” (TX006829), on pages 267–270. Follow this process:

- Post the questions on the board or a sheet of newsprint and the responses in a separate column on the board or on a separate sheet of newsprint. Ask students to match a question in one column to the appropriate answer in the other column. Be sure to give as many students as possible an opportunity to participate.
- Make any necessary corrections when the students are finished matching the questions and answers.
- Invite the students to draw on the material of this unit and identify the following questions:
  - one question they now can answer, either partially or completely
  - one question that is more complicated than they had initially realized
  - one question that remains unresolved for them
- Affirm the evident growth in the students’ understanding and encourage them to continue exploring profound questions that do not have easy or straightforward answers.



Unit 5 Highlights



Sacraments and God's Grace

**Unit 5 Preassessment: Teacher's Copy**

Teacher Instructions: Read aloud only the statements in bold print. You may read them in random order. The students should respond with the appropriate question.

Statements	Questions
1. <b>We are the collective group of God's people who participate in the sacrament of the Eucharist.</b>	Who are the People of God?
2. <b>I am called to be a servant leader. Depending on the degree of my ordination, I am called to serve and to lead the Church by teaching the Word of God, by offering divine worship in the liturgy, and by governing the Church as a representative of Christ, who is the Head of the Church.</b>	Who is an ordained minister?
3. <b>I am the sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons.</b>	What is the Sacrament of Holy Orders?
4. <b>I am the title of Aaron, Moses's brother, chosen by God among the Twelve Tribes of Israel to be priests to carry out liturgical sacrifice and worship.</b>	What is the title of Levite?
5. <b>I am Jesus Christ, who entered the sanctuary of Heaven itself through my own sacrifice on the cross. There is no priesthood except through me.</b>	Who is the High Priest of the New Covenant and the Head of the Church?
6. <b>My Old Testament offerings of bread and wine prefigured the offerings of bread and wine in the Eucharist.</b>	Who is Melchizedek?
7. <b>I am the visible head of the particular church or diocese to which I have been assigned, as a successor to the Apostles with them as teachers, shepherds, and priests.</b>	Who is a bishop?
8. <b>I am a group of leaders of the Church who, under the authority of the Pope, share the responsibility of caring for the entire Church.</b>	What is the College of Bishops?
9. <b>I am committed to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church. I may also serve as a pastor and administrator of a local parish church.</b>	Who is a priest?
10. <b>I am a body of priests, around the bishop of our diocese, who help and advise him in the governance of the local church.</b>	What is the presbyterium?
11. <b>My name means "servant." I am ordained to preach the Word of God, to assist during the celebration of the Eucharist, to assist with pastoral governance, and to dedicate myself to the service of church and great works. I can be married, but I promise not to marry if my wife should die.</b>	Who is a permanent deacon?

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TX006829





Bring It Home

### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *Why are Holy Orders and Marriage grouped together as sacraments?* Pose the following questions to the students verbally or post them on the board, and invite the students to journal quietly or to engage in conversation with a partner or small group.

- Having nearly concluded this unit, how would you answer the unit focus question?
- How can you figure out what vocation God is calling you to?
- Why can only men be ordained?

# Answer Keys for Double-Check Questions

Each chapter in the student book ends with six to eleven double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 11 Double-Check Questions

1. *What are the three orders of ministry to which men can be ordained?*

Men can be ordained to three orders of ministry: bishop, priest, or deacon.

2. *Why do the Rites of Ordination for bishops, priests, and deacons include references to the priesthood of the Old Covenant? Select one Old Testament reference and explain its significance in the Rite of Ordination.*

Although the priesthood of the Old Covenant could not bring salvation, the Church considers it a prefiguring of the ordained ministry established by Christ himself. This is why the rites of ordination include references to the priesthood of the Old Covenant. (The students may explain any one of the following Old Testament references: the seventy wise men chosen by Moses to help govern God's people; Aaron, the first high priest of the Israelites; the sons of Levi, the tribe chosen by God to be priests.)

3. *How does the priesthood of men called to ordained ministry differ from the common priesthood of all the baptized?*

The uniqueness of the ministerial priesthood lies in its call and commitment to serve the entire Church and to help all Christians live a life of grace in union with Jesus Christ. This unique priesthood gives men who are called to ordained ministry a unique responsibility that no layperson can fill.

4. *What are the three areas of responsibility for those in ordained ministry? Give one example of each.*

The three areas of responsibility for those in ordained ministry are as follows: teaching the faithful; leading divine worship (the liturgy), especially the Eucharist; and governing the Church. (The students may provide any suitable example of each area of responsibility.)

5. *To what vocation does God call each of us?*

Through Baptism, God calls each of us to ministry, to holiness, to Christian witness.

6. *How did the priesthood of the Old Testament find its fulfillment in Jesus Christ?*

Jesus fulfilled the priesthood of the Old Testament through the sacrifice of the New Covenant—the sacrifice not of a lamb but of himself. By this sacrifice, he conquered sin and brought salvation. Christ is therefore our new High Priest, one who has entered Heaven itself.

7. *How does a bishop or priest act in the person of Christ?*

Any priest (including a bishop) acts in the person of Christ because he is consecrated to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church as a priest of the New Covenant. This is especially true in the Eucharist, in which priests act in the person of Christ to make present again his one sacrifice, when he offered himself for all.

8. *What are the essential elements of the Sacrament of Holy Orders?*

The essential elements of the Sacrament of Holy Orders are the laying on of hands and the speaking of the prayer of consecration, in which the presiding bishop asks God to grant to the man being ordained the graces of the Holy Spirit necessary for his ministry.

9. *What is the role of the bishop? the priest? the deacon?*

The role of the *bishop* is to represent Christ himself as teacher, shepherd, and priest and to act as Christ's representative on Earth. He is a member of the college of bishops and is usually the visible head of the particular church (or diocese) to which he has been assigned. Each ordained bishop is in the line of Apostolic Succession.

The role of the *priest* is to be a coworker of the bishop, united with the bishop in priestly dignity and guided by the bishop in his pastoral assignment and duties. Priests share with their bishop the authority of Christ himself in building up, making holy, and ruling his Body, the Church. This includes acting in the person of Christ to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church.

The role of the *deacon* is the ministry of service in the Church. Deacons carry out important functions in the ministry of the Word, divine worship, pastoral governance, and the service of charity and good works.

10. *Describe the special grace the Sacrament of Holy Orders gives to bishops, priests, and deacons.*

The Sacrament of Holy Orders confers special grace on each of the three orders. On *bishops*, the sacrament confers the special grace of strength: to govern and guide, to love all, and to proclaim the Gospel to all. This strength allows him to give his life for his sheep.

The sacrament fills *priests* with the Holy Spirit and confers the grace to approach the altar without shame, to proclaim the Gospel, to carry out the ministry of the Word, to offer spiritual sacrifice and gifts, and to renew God's people in Baptism.

The sacramental grace for *deacons* is a wholehearted commitment to the People of God, in cooperation with the bishop and priests. In this commitment, deacons serve in the liturgy, proclaim the Word of God, and carry out works of love to all in need.

## Answer Key for Chapter 12 Double-Check Questions

### 1. *What is God's plan for marriage?*

God intended marriage as a loving way to bring happiness to us and to assure us that we need not be alone on our life's journey. Marriage, in God's plan, has two goods: the good of the man and woman, and the procreation and education of children.

### 2. *What is the definition of the Sacrament of Matrimony? Choose two key elements from this definition and explain why each is important in Christian marriage.*

The Sacrament of Matrimony is a lifelong covenant, modeled on that between Christ and the Church, in which a baptized man and a baptized woman make an exclusive and permanent commitment to faithfully love each other and to cooperate in the procreation and education of children. Examples will vary but may include: (1) Marriage is a covenantal relationship between God and his people and therefore cannot be dissolved. (2) Children are the supreme gift of marriage and, as gifts, bring great good to their parents. (3) Saint Paul states that he knows no greater union than that of Christ and the Church. The Sacrament of Matrimony is a sign of that union. A man and woman are given the grace to love each other with the same love with which Christ loves the Church.

### 3. *How did the idea of the unity and indissolubility of marriage gradually develop in the Law of Moses, the teachings of the prophets, and, finally, in the New Covenant established by Christ?*

The concept of the unity and indissolubility of marriage first developed in the Law of Moses. It did not explicitly reject the polygamy practiced by kings and patriarchs at the time, but the Law of Moses did protect a wife from being at her husband's mercy—although it still allowed a husband to divorce his wife. The prophets went further by teaching that exclusive married love is a metaphor for God's covenantal love for his people (God is the Bridegroom and Israel is the Bride). These teachings led to the New Covenant, in which Jesus is the Bridegroom to all humanity.

### 4. *How do Saint Paul's words in Ephesians 5:25–30 relate to the union of husband and wife in the Sacrament of Matrimony?*

In Ephesians 5:25–30, Saint Paul explains that married couples are signs of Christ's love for the Church, the greatest union of all.

5. *Why is it important that consent in the Sacrament of Matrimony be free? What are some circumstances that may create constraint or pressure to marry, leading to a marriage contracted without free consent?*

In the Sacrament of Matrimony, consent must be freely given because the man and woman must willingly give themselves to each other in order to live a lifelong covenant of faithful love and openness to sharing that love with children. Without free consent, there is no marriage bond. A variety of circumstances may pose obstacles to free consent, including pregnancy (and the pressure to marry), mental illness, a secret addiction, the existence of prior religious or marriage vows, or factors prohibited by natural law (such as marriage between family members).

6. *Who are the ministers of the Sacrament of Matrimony? What is the role of the priest or deacon in the Sacrament in the Latin Rite? in the Eastern Churches?*

In the Latin Rite, the ministers of the Sacrament of Matrimony are the bride and groom themselves, with the priest or deacon acting as a witness. In the Eastern Churches, in contrast, the priest is the minister of the sacrament because both his blessing and his witness are required for the sacrament to be valid in the Eastern Churches.

7. *What three requirements are essential to marriage?*

Three elements are essential to marriage: unity, indissolubility, and openness to children.

8. *What are some ways those who are single can contribute to family life? How can married couples provide those who are single, especially those who may be isolated because of old age or illness, an opportunity to share in family life?*

Single people can contribute significantly to family life as aunts and uncles, godparents, or family friends. Married couples can invite those who are single to share in family life by including them in celebrations, especially around important seasons in the liturgical calendar. Families should especially find ways to include those who are ill or elderly, as well as those who are living in poverty, perhaps with no home. (You may wish to invite students to add concrete suggestions of their own, as appropriate.)

9. *When might the Church issue a declaration of nullity, called an annulment, and what does this declaration mean?*

The Church might issue an annulment when a marriage has been entered into under constraint or in some other circumstance that prevented either or both spouses from giving free consent. An annulment is the Church's declaration that a true marriage bond, as a sacrament, never existed in the eyes of the Church.

## Unit 5 Preassessment: Teacher's Copy

**Teacher Instructions:** Read aloud only the statements in bold print. You may read them in random order. The students should respond with the appropriate question.

Statements		Questions
1	<b>We are the collective group of God's priestly people who participate in the one priesthood of Christ, which we all share through Baptism.</b>	Who are the People of God?
2	<b>I am called to be a servant leader. Depending on the degree of my ordination, I am called to serve and to lead the Church by teaching the Word of God, by offering divine worship in the liturgy, and by governing the Church as a representative of Christ, who is the Head of the Church.</b>	Who is an ordained minister?
3	<b>I am the sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons.</b>	What is the Sacrament of Holy Orders?
4	<b>I am the tribe of Aaron, Moses's brother, chosen by God among the Twelve Tribes of Israel to be priests to carry out liturgical sacrifice and worship.</b>	What is the tribe of Levi?
5	<b>I am Jesus Christ, who entered the sanctuary of Heaven itself through my own sacrifice on the cross; there is no priesthood except through me.</b>	Who is the High Priest of the New Covenant and the Head of the Church?
6	<b>My Old Testament offering of bread and wine prefigured the offerings of bread and wine in the Eucharist.</b>	Who is Melchizedek?
7	<b>I am the visible head of the particular church or diocese to which I have been assigned as a successor to the Apostles with duties as teacher, shepherd, and priest.</b>	Who is a bishop?
8	<b>I am a group of leaders of the Church who, under the authority of the Pope, share the responsibility of caring for the entire Church.</b>	What is the College of Bishops?
9	<b>I am consecrated to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church; I may also serve as a pastor and administrator of a local parish church.</b>	Who is a priest?
10	<b>I am a body of priests, around the bishop of our diocese, who helps and advises him in the governance of the local church.</b>	What is the presbyterium?
11	<b>My name means "service." I am ordained to preach the Word of God, to assist during the celebration of the Eucharist, to assist with pastoral governance, and to dedicate myself to the service of charity and good works. I can be married, but I promise not to remarry if my wife should die.</b>	Who is a permanent deacon?



Statement		Question
12	<b>I am in the process of becoming a priest and have been ordained to preach the Word of God, but I cannot yet consecrate the bread and wine.</b>	Who is a transitional deacon?
13	<b>I am a discipline of the Church for bishops, priests, and other religious women and men, which requires that my total dedication be to Christ and the Church rather than to another person in a married state.</b>	What is celibacy?
14	<b>I am used in Baptism, Confirmation, and in the ordination of bishops and priests; I anoint the head of a bishop and the hands of a priest.</b>	What is Sacred Chrism?
15	<b>I am the pointed hat worn by a bishop for liturgical celebrations.</b>	What is a miter?
16	<b>I am the shepherd's staff of a bishop.</b>	What is a crosier?
17	<b>I am the changed state of being, the spiritual mark, that never leaves a person who is baptized, confirmed, or ordained. Because of me, these sacraments can never be repeated.</b>	What is a permanent character?
18	<b>I am, by Jesus' command, the sacrament whose visible sign is the lifelong committed love and fidelity of a man and a woman toward each other as Christ is committed to the Church; I am a celebration of both "otherness" and equality.</b>	What is the Sacrament of Matrimony?
19	<b>I am the freely given union of minds and hearts and the procreation and education of children.</b>	What are the purposes of marriage?
20	<b>I am the marriage between a baptized Catholic and a baptized Christian of a different denomination.</b>	What is a mixed marriage?
21	<b>Because of me, special permission is required from the Catholic Church for a baptized Catholic to marry an unbaptized person.</b>	What is disparity of cult?
22	<b>I am any obstacle that prevents free and full consent to marriage. I can be unknown mental illness, an unplanned pregnancy, a secret addiction, or anything that truly takes away full and free consent. I am the primary grounds for an annulment, which means that no sacramental marriage was possible.</b>	What is a constraint to marriage?
23	<b>I am the Catholic Church's official pronouncement that a marriage is null and void, that is, it never existed as a sacramental union. I do not dissolve legal marriage, nor do I cause children to become illegitimate. However, a completed civil divorce is required before you can seek me through the Church.</b>	What is an annulment?
24	<b>I am the Christian family, the core community in the Church and the place where children first hear the faith proclaimed.</b>	What is the domestic church?





✂-----

Who are the People of God?

✂-----

Who is an ordained minister?

✂-----

What is the Sacrament of Holy Orders?

✂-----

What is the tribe of Levi?

✂-----

Who is the High Priest of the New Covenant and the Head of the Church?

✂-----

Who is Melchizedek?

✂-----

Who is a bishop?

✂-----

What is the College of Bishops?

✂-----

Who is a priest?

✂-----

What is the presbyterium?

✂-----

Who is a permanent deacon?

✂-----

Who is a transitional deacon?

✂-----





What is celibacy?



What is Sacred Chrism?



What is a miter?



What is a crosier?



What is a permanent character?



What is the Sacrament of Matrimony?



What are the purposes of marriage?



What is a mixed marriage?



What is disparity of cult?



What is a constraint to marriage?



What is an annulment?



What is the domestic church?



Name \_\_\_\_\_

## Unit 5 Vocabulary

### Terms for Mastery

**annulment** The declaration by the Church that a marriage is null and void, that is, it never existed as a sacramental union. Catholics who divorce must have the marriage annulled by the Church to be free to marry once again in the Church.

**Holy Orders, Sacrament of** The sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons.

**indissoluble** Indicates that a valid marriage is permanent and so cannot be dissolved.

**Matrimony, Sacrament of** A lifelong covenant, modeled on that between Christ and the Church, in which a baptized man and a baptized woman make an exclusive and permanent commitment to faithfully love each other and to cooperate in the procreation and education of children.

**unity** Marriage unites the husband and wife in an unbreakable and exclusive union.

### Terms Previously Mastered or for General Knowledge

**bishop** One who has received the fullness of the Sacrament of Holy Orders and is a successor to the Apostles.

**deacon** Along with bishops and priests, one of the three Holy Orders conferred by the Sacrament of Holy Orders. Deacons are entrusted with various ministries, including baptizing, preaching, and witnessing marriages.

**divorce** The dissolving of the marriage bond, which differs from annulment—which is a declaration that a valid marriage bond never existed.

**priest** One who has received the ministerial priesthood through the Sacrament of Holy Orders. The priest serves the community of faith by representing and assisting the bishop in teaching, governing, and presiding over the community's worship.

**procreation** To beget or bring forth offspring.



## Statements from the *Catechism* on the Sacraments at the Service of Communion



The ordained ministry or *ministerial* priesthood is at the service of the baptismal priesthood.<sup>1</sup> The ordained priesthood guarantees that it really is Christ who acts in the sacraments through the Holy Spirit for the Church. The saving mission entrusted by the Father to his incarnate Son was committed to the apostles and through them to their successors: they receive the Spirit of Jesus to act in his name and in his person.<sup>2</sup> (CCC, number 1120)

1. The Sacrament at the Service of Communion described here is \_\_\_\_\_.

What is the nature of service described here?

Based on this statement, how does this sacrament help to serve the common good of the Church and the world?



Certain members are called by God, in and through the Church, to a special service of the community. These servants are chosen and consecrated by the sacrament of Holy Orders, by which the Holy Spirit enables them to act in the person of Christ the head, for the service of all the members of the Church.<sup>3</sup> The ordained minister is, as it were, an "icon" of Christ the priest. (CCC, number 1142)

2. The Sacrament at the Service of Communion described here is \_\_\_\_\_.

What is the nature of service described here?

Based on this statement, how does this sacrament help to serve the common good of the Church and the world?





God who created man out of love calls him to love—the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love.<sup>4</sup> Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it.'"<sup>5</sup> (CCC, number 1604)

3. The Sacrament at the Service of Communion described here is \_\_\_\_\_.

What is the nature of service described here?

Based on this statement, how does this sacrament help to serve the common good of the Church and the world?



The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children by education. Parents are the principal and first educators of their children.<sup>6</sup> In this sense the fundamental task of marriage and family is to be at the service of life.<sup>7</sup> (CCC, number 1653)

4. The Sacrament at the Service of Communion described here is \_\_\_\_\_.

What is the nature of service described here?

Based on this statement, how does this sacrament help to serve the common good of the Church and the world?



(The quotations on this handout are from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)

#### Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition

1. Cf. *Lumen gentium* 10 § 2.
2. Cf. *John* 20:21–23; *Luke* 24:47; *Matthew* 28:18–20.
3. Cf. *Presbyterorum ordinis* 2; 15.
4. Cf. *Genesis* 1:27; *1 John* 4:8, 16.
5. *Genesis* 1:28; cf. 1:31.
6. Cf. *Gravissimum educationis* 3.
7. Cf. *Familiaris consortio* 28.



# Statements from the *Catechism* on the Sacraments at the Service of Communion

## Answer Key

### 1. The Sacrament of Holy Orders

The nature of service described here is the ordained minister's duty to follow Christ's mission.

This sacrament helps to serve the common good of the Church and the world by ordaining ministers who can act in Jesus' name to celebrate the sacraments and bring the Spirit of Jesus to the people they serve.

### 2. The Sacrament of Holy Orders

The nature of service described here is the ordained minister's commitment to the People of God.

This sacrament helps to serve the common good of the Church and the world by enabling ordained ministers to act in the person of Christ and to remind community members of Jesus' teachings through their words and actions.

### 3. The Sacrament of Matrimony

The nature of service described here is the married person's duty to love their spouse just as God loves humankind.

This sacrament helps to serve the common good of the Church and the world by encouraging more deeply loving relationships between spouses, which show the world an image of God's love for us through their love for each other.

### 4. The Sacrament of Matrimony

The nature of service described here is the married person's commitment to parenthood and the education of children.

This sacrament helps to serve the common good of the Church and the world by promoting family life and education and encouraging married people to be responsible and loving partners, parents, and teachers.



## *Sacraments and God's Grace*

Name \_\_\_\_\_

# Equal Partners in Marriage

- Do girls experience the same type of discipline and have the same opportunities as boys as they grow up today? Name any differences you see, noting whether these are signs of inequality.
- Do women and men share the same vocational opportunities? Name any differences you see (as above).
- Are women and men who are equally competent treated equally as authority figures (in academics, politics, science, religion, and so on)? Describe similarities and differences.
- Are women and men treated as equals by financial institutions, businesses, and the media? (Are women and men paid equally for equal work?)
- Do married women and men have equal or fully complementary roles in most households with regard to decisions about finance, childcare, care of the household, responsibility for financial well-being, and so on?
- If significant differences exist today in the way women and men are treated in society, what impact could this have on a marriage that is a union of equals? How should this issue be addressed?



## Sacraments and God's Grace

Name \_\_\_\_\_

# Lifelong Journey

Most of you will marry, but all of us have to live, to one degree or another, in cooperation with others. Relationships with others help us to learn more about ourselves. Use your imagination to relate what you know about yourself now to the possibility of marriage in the future. It is always best to consider these kinds of questions *before* entering into the permanent covenant of marriage, rather than after.

- What do you think are some of your best personal qualities that you can bring to a marriage relationship?
- What are some of the shortcomings you have that you would have to work on before getting married? (For example, are you somewhat sloppy, disorganized, lazy, stubborn, a procrastinator, a gossip, not ready for fidelity, and so on?)
- What are some of the qualities you would look for in someone you would consider marrying?
- How do you think you will deal with the inevitable shortcomings and limitations of a spouse?
- Many people have difficulty getting along with college roommates. How easy do you think it will be to live with a spouse who may have different habits, interests, likes or dislikes, and so on, from your own?
- How will you and your spouse make decisions about the many issues you will inevitably deal with? (Some of these include when to have children, how many children to have, how to handle your finances, who works outside the home or who does not, where to live, who your friends will be, how much time you spend with each other's parents and family, how frugally or lavishly you will live, where you will live, what schools your children will attend, and so on.)





## Lifelong Journey

- What will you do if you and your spouse experience an unexpected and devastating change, such as a serious illness, the loss of a job, a serious and debilitating accident, the loss of a child, and so on? Will you be able to adjust and stand by your partner through difficult times?
- As time passes, the good looks and vigor of youth begin to fade away. Will your love be deep enough to survive the many changes that go with the process of aging?
- The average lifespan has continued to lengthen for women and men. Are you prepared to spend fifty or sixty or even seventy years with the same person? What will you do if you become a widow or widower at a young age?
- The way you are living right now is either preparing you for a life of fidelity in marriage or not. Do you consider yourself to be a trustworthy, compassionate, faithful, and chaste person? If you do not practice these virtues now, do you think that you will be able to be truly faithful to a spouse in the future?
- Do you see marriage as an opportunity to witness to the faithful love of Christ? If someone does not see marriage in this way, should they seek marriage in the Church?
- Who are the best models for marriage that you have in your life at this time? What hope for your own (potential) marriage can they give you? What can they teach you that you can try to emulate?
- In our society, many people live several years on their own, before marriage, as single persons. For many others, life as a single person is a valid and rewarding permanent choice. As a single person now, what can you do to bring new life to others and witness to Christ? How do you foresee doing this as a young single person in the world?



Name \_\_\_\_\_

## Unit 5 Final Performance Task Options

### Important Information for All Three Options

The following is a list of enduring understandings for unit 5. They should appear in this final performance task so your teacher can assess whether you learned the most essential content.

- Through the Sacraments of Holy Orders and Matrimony, Christians receive the grace and strength to serve others through specific vocations.
- Through the Sacrament of Holy Orders, baptized men are ordained to serve the Church in varying degrees.
- Marital love—the intimate union of man and woman in both body and spirit—is an image and likeness of God's love for all of us.

### Option 1: Interview with a Priest and a Married Couple

You will interview both a priest and a married couple to learn more about their respective vocations. You will need to make arrangements with a priest at your local parish for an interview time. Arrange to interview a married couple other than your parents. Each interview should take no more than 30 minutes. Be aware that the interviewees' time is valuable, so be generous and flexible with your own time. Once you have made arrangements for an interview, be on time. Type up the interview questions and responses. At the end of each interview, write a summary paragraph about your experience, explaining a positive takeaway from each interview as well as any questions or information that came from the interview that you consider thought provoking. Be sure to address, directly or indirectly, the enduring understandings for the unit in your interview summary.

Use the following questions in your interview with a priest:

1. What attracted you to service in the Church as a priest?
2. What is the highlight of your life of service as a priest?
3. What role does daily prayer serve for you as a priest?
4. What is most difficult about being a priest?
5. What is the experience of celebrating the Eucharist like for you?
6. What is the experience of celebrating the Sacrament of Penance and Reconciliation, or the experience of witnessing the Sacrament of Matrimony, like for you?
7. Where do you find the strongest support for your vocation?
8. What do you think people should know about the life of a priest that they may not be aware of?
9. Do you envision any changes being made to the priesthood in the future? If yes, what do you think they will be?



Use the following questions in your interview with a married couple:

1. When did you first know that you were meant for each other?
2. How long after that moment did you wait to get married?
3. Why did you choose to get married by a priest, deacon, or minister in a church?
4. At the time you got married, how important to you was it to have children?
5. (If the couple has children): How have your children contributed to your marriage?
6. In what ways does your marriage vocation help to support and nurture other people outside your immediate family?
7. What is the best thing about being married?
8. What is the most difficult part of being married?
9. Do you believe that marriage is intended to be permanent?

## Option 2: A Vocational Guide for Priesthood, Religious Life, and Marriage

Write and design a vocational guide aimed at helping teenagers begin to look seriously at possible future vocations. Life as a diocesan priest, as well as life in a religious order as a priest, brother, or monk, is a special and important vocation. Equally significant is the vocation to be a religious sister or monastic nun. The vocation of marriage is a more popular choice for many, but it is no less valuable or holy. A challenge to the Sacrament of Matrimony and its meaning is the unfortunate reality that more and more couples are choosing to live together without ever marrying. You need to convince your peers that if they decide to marry, they should choose to receive the Sacrament of Matrimony.

Your task in creating your vocational guide is twofold. You must first create a guide (questions or statements) that will help someone your age to responsibly consider the vocations of priesthood, religious life, and marriage by helping them to know what to expect. This will require you to use your student book for information and to conduct some outside research. The second important task of your guide is to promote the positive benefits of each vocation and to show the respective importance of each. Be creative! You should type all written parts of the guide, but you may add color, images, and other designs to make the guide more attractive to someone your age. Be sure to address, directly or indirectly, the enduring understandings for the unit in your vocational guide.

## Option 3: A PowerPoint Presentation on the Sacraments of Holy Orders and Matrimony

Create a PowerPoint presentation that illustrates, step-by-step, the liturgical celebration of a priest's ordination and the liturgical celebration of Matrimony within a celebration of the Eucharist. Include all the major parts of these liturgies in outline form on the PowerPoint slides. To accompany the slides you create, write detailed notes for the presenter, explaining each part of the liturgy in greater detail. The major part of this presentation will be words; however, you should also include several pertinent images that illustrate the power of the celebration of the Sacraments of Holy Orders and Matrimony. You may ask your teacher, the librarian at school, or a priest at your local parish for permission to use the books that contain the rites for Holy Orders and Matrimony. Much of the information you will need can be found in the student book. Be sure to incorporate the enduring understandings for this unit directly or indirectly in your presentation.



Name \_\_\_\_\_

## Unit 5 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
<b>Report demonstrates comprehension of enduring understandings for unit.</b>	Report shows unusually insightful comprehension of enduring understandings for unit.	Report shows good comprehension of enduring understandings for unit.	Report shows adequate comprehension of enduring understandings for unit.	Report shows little comprehension of enduring understandings for unit.
<b>Interview a priest and a married couple.</b>	Interviews include both a priest and a married couple.	Interview includes both a priest and a married couple but focuses on one more than other.	Interview is with either a priest or married couple but not both.	Interview was not conducted directly; therefore not all requirements were met.
<b>Report includes all interview questions and answers and insightful reflection based on participants' responses.</b>	Report includes all required questions and answers and includes insightful thoughts or deeper questions based on participants' responses.	Report includes all required questions and answers but is lacking in insightful reflection.	Report includes most of required questions and answers but not all.	Report includes questions and answers from one interviewee only or does not address all questions for interviewees.
<b>Report contains insightful summary paragraph about interview experience, including positive takeaway from each interview.</b>	Report contains insightful summary paragraph and positive takeaway from each interview.	Report contains summary paragraph and positive takeaway from each interview, but report lacks insight.	Report contains summary paragraph but with no positive takeaway from interviews.	Report does not contain summary paragraph.
<b>Report includes questions or thought-provoking information from interviews.</b>	Report includes both questions and thought-provoking information from interviews.	Report includes questions but no additional information from interviews.	Report includes minimal reflective material from interviews.	Report does not include questions or thought-provoking information from interviews.
<b>Report is typed and uses proper grammar, spelling, and diction.</b>	Report is typed and has no errors in grammar, spelling, or diction.	Report is typed and has one or two errors in grammar, spelling, or diction.	Report is typed and has three or four errors in grammar, spelling, or diction.	Report is not typed and has more than four errors in grammar, spelling, or diction.



## Unit 5 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Vocational guide demonstrates comprehension of enduring understandings for unit.	Vocational guide shows unusually insightful comprehension of enduring understandings for unit.	Vocational guide shows good comprehension of enduring understandings for unit.	Vocational guide shows adequate comprehension of enduring understandings for unit.	Vocational guide shows little comprehension of enduring understandings for unit.
Vocational guide contains insightful questions or statements that will help peers consider vocations of priesthood, religious life, or marriage by explaining what to expect.	Vocational guide includes thought-provoking questions and insightful statements that will help peers consider vocations of priesthood, religious life, or marriage with clear explanation of what to expect.	Vocational guide includes questions or statements that will help peers consider vocations of priesthood, religious life, or marriage with adequate explanation of what to expect.	Vocational guide includes some questions or statements (but not both) that will help peers consider vocations of priesthood, religious life, or marriage with little or no explanation of what to expect.	Vocational guide includes few questions or statements that will help peers consider one or two (but not all) vocations of priesthood, religious life, or marriage with no explanation of what to expect.
Vocational guide clearly contains information from both the student book and outside sources.	Vocational guide contains substantial information from both student book and outside resources.	Vocational guide contains some information from student book and outside sources.	Vocational guide contains information from either student book or outside sources but not both.	Vocational guide contains some required information but source is unclear.
Vocational guide promotes the positive benefits of each vocation and shows the respective importance of each.	Vocational guide promotes positive benefits of each vocation and goes above what is required by giving specific examples of importance of each vocation.	Vocational guide promotes positive benefits of each vocation yet gives minimal explanation of respective importance of each.	Vocational guide promotes positive benefit of some vocations but not others, leaving out respective importance of each.	Vocational guide promotes positive benefit of only one vocation, therefore leaving out respective importance of each.
Vocational guide is creative to inspire interest. All text in guide is typed for ease of use and includes color, images, and design to maximize appeal for youthful audience.	Vocational guide is insightful and creative to inspire interest. Text is typed, and color, images, and design are used to maximize appeal for youthful audience.	Vocational guide is somewhat creative. Text is typed, but images and design are not presented in appealing way.	Vocational guide conveys information but isn't particularly creative. Text is typed, but images or design are not appealing.	Vocational guide is informational rather than creative. Text is typed, but there are no images or design.
Vocational guide uses proper grammar, spelling, and diction.	Vocational guide has no errors in grammar, spelling, or diction.	Vocational guide has one or two errors in grammar, spelling, or diction.	Vocational guide has three or four errors in grammar, spelling, or diction.	Vocational guide has more than four errors in grammar, spelling, or diction.



## Option 3

Criteria	4	3	2	1
<b>PowerPoint presentation demonstrates comprehension of enduring understandings for unit.</b>	PowerPoint presentation shows unusually insightful comprehension of enduring understandings for unit.	PowerPoint presentation shows good comprehension of enduring understandings for unit.	PowerPoint presentation shows adequate comprehension of enduring understandings for unit.	PowerPoint presentation shows little comprehension of enduring understandings for unit.
<b>PowerPoint presentation gives detailed step-by-step illustration of liturgical celebration of priest's ordination.</b>	PowerPoint presentation includes detailed step-by-step illustration of liturgical celebration of priest's ordination.	PowerPoint presentation includes adequate step-by-step illustration of liturgical celebration of priest's ordination.	PowerPoint presentation includes minimal step-by-step illustration of liturgical celebration of priest's ordination.	PowerPoint presentation includes incomplete illustration of liturgical celebration of priest's ordination.
<b>PowerPoint presentation gives detailed step-by-step illustration of the liturgical celebration of Matrimony within the celebration of the Eucharist.</b>	PowerPoint presentation includes detailed step-by-step illustration of liturgical celebration of Matrimony within celebration of Eucharist.	PowerPoint presentation includes sufficient step-by-step illustration of liturgical celebration of Matrimony within celebration of Eucharist.	PowerPoint presentation includes basic step-by-step illustration of liturgical celebration of Matrimony within celebration of Eucharist.	PowerPoint presentation includes incomplete illustration of liturgical celebration of Matrimony within celebration of Eucharist.
<b>PowerPoint presentation includes outline of major parts of both liturgies.</b>	PowerPoint presentation includes detailed outline of major parts of both liturgies.	PowerPoint presentation includes sufficient outline of major parts of both liturgies.	PowerPoint presentation includes basic outline of major parts of both liturgies.	PowerPoint presentation includes outline of major parts of both liturgies but may be missing some steps.
<b>PowerPoint presentation includes detailed notes for presenter that explain each part of liturgy in great detail.</b>	PowerPoint presentation includes detailed notes for presenter that explain each part of liturgy in great detail.	PowerPoint presentation includes sufficient notes for presenter that explain each part of liturgy.	PowerPoint presentation includes basic notes for presenter that explain each part of liturgy.	PowerPoint presentation includes notes for presenter that explain parts of liturgy but are lacking in some areas.
<b>PowerPoint presentation includes pertinent images that illustrate power of celebration of Sacraments of Holy Orders and Matrimony.</b>	PowerPoint presentation includes carefully selected images that illustrate power of celebration of Sacraments of Holy Orders and Matrimony.	PowerPoint presentation includes basic images that illustrate power of celebration of Sacraments of Holy Orders and Matrimony.	PowerPoint presentation includes minimal images that illustrate power of Sacraments of Holy Orders and Matrimony.	PowerPoint presentation lacks images that illustrate power of Sacraments of Holy Orders and Matrimony.
<b>PowerPoint presentation uses proper grammar, spelling, and diction.</b>	PowerPoint presentation has no errors in grammar, spelling, or diction.	PowerPoint presentation has one or two errors in grammar, spelling, or diction.	PowerPoint presentation has two or three errors in grammar, spelling, or diction.	PowerPoint presentation has more than four errors in grammar, spelling, or diction.



Name \_\_\_\_\_

## Unit 5 Test

# The Sacraments at the Service of Communion

### Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

- \_\_\_\_\_ 1. Which of the following must those who are being married be open to and accept as gifts from God?
- a. neighbors
  - b. flowers
  - c. children
  - d. wedding gifts
- \_\_\_\_\_ 2. Which of the following is an obstacle that prevents free and full consent to marriage?
- a. bylaw
  - b. constraint
  - c. dichotomy
  - d. sin
- \_\_\_\_\_ 3. What is the Church declaration of nullity of a marriage called?
- a. an annulment
  - b. a divorce
  - c. a feasible error
  - d. an absolution
- \_\_\_\_\_ 4. Which of the following terms describes the line that extends back to Saint Peter, which each bishop is ordained in?
- a. Moses
  - b. David
  - c. Apostolic Succession
  - d. Christian unity
- \_\_\_\_\_ 5. Which of the following is the sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons?
- a. Holy Orders
  - b. Priestly Ordination
  - c. Order of Melchizedek
  - d. Religious Life





## Unit 5 Test

- \_\_\_\_\_ 6. Who must approve the ordination of a new bishop?
- Christ himself
  - the cardinal of a diocese
  - the People of God
  - the Pope
- \_\_\_\_\_ 7. Which of the following is the order of bishops?
- diocese
  - presbyterate
  - episcopate
  - psalmody
- \_\_\_\_\_ 8. In the early Church, through which liturgical rite did a person join a religious order?
- ordination
  - indoctrination
  - installment
  - fraternization
- \_\_\_\_\_ 9. What is another word for *divine worship*?
- community
  - ecclesiology
  - liturgy
  - Agnus Dei
- \_\_\_\_\_ 10. Which term is often confused with, but is not the same as, a declaration of nullity of marriage declared by the Church?
- nolo contendere
  - civil divorce
  - pardon
  - probation
- \_\_\_\_\_ 11. The People of God include the ordained, those in consecrated life, and which of the following?
- betrothed
  - laity
  - extraordinary
  - priests
- \_\_\_\_\_ 12. Which of the following words comes from the Greek word that means “service”?
- monsignor
  - waiter
  - deacon
  - priest





- \_\_\_\_\_ 13. Which of the following, along with adultery, is a sin against the unity of marriage?
- polygamy
  - mendacity
  - foibles
  - errancy
  - all of the above
- \_\_\_\_\_ 14. What does marriage do to bring the husband and wife into an unbreakable and exclusive union?
- It separates.
  - It engulfs.
  - It ordains.
  - It unites.
- \_\_\_\_\_ 15. Under the Old Covenant, which of the following was a moral concept that developed gradually?
- unity and rite
  - unity and indissolubility
  - unity and abstinence
  - unity and division
- \_\_\_\_\_ 16. Jesus' presence at which of the following affirmed the goodness of marriage and revealed that the Sacrament of Matrimony, from then on, would be a sign of his presence?
- Last Supper
  - wedding at Cana
  - Sermon on the Mount
  - home of Peter when he cured Peter's mother-in-law
- \_\_\_\_\_ 17. Through Baptism, God calls everyone to all except which of the following?
- Holy Orders
  - ministry
  - holiness
  - Christian witness
- \_\_\_\_\_ 18. What important point about marriage does Paul make in his Letter to the Ephesians?
- The husband and wife should become one flesh.
  - Wives should obey their husbands in all things.
  - A married couple is a sign of God's love for the Church.
  - all of the above



- \_\_\_\_\_ 19. Which of the following about permanent deacons is *not* true?
- They intend to remain lifelong deacons.
  - If they are single, they make a promise of celibacy at ordination.
  - If they are married, they may remarry if their spouse dies.
  - They may be married or single.
- \_\_\_\_\_ 20. In the Western Church, who are the actual ministers of the Sacrament of Matrimony?
- priest or deacon
  - parents of the bride
  - best man and maid of honor
  - bride and groom
- \_\_\_\_\_ 21. When did the Apostles understand that everything the priesthood of the Old Testament pointed toward found its fulfillment in Jesus Christ?
- at the Last Supper
  - on Pentecost
  - after the Resurrection
  - after the Ascension
- \_\_\_\_\_ 22. Which of the following *cannot* invalidate the marriage bond?
- a mixed marriage
  - a pregnancy
  - mental illness
  - a secret addiction
- \_\_\_\_\_ 23. What are the common elements of the rites of ordination?
- laying on of hands and the speaking of the Prayer of Consecration
  - conferring of the sacrament by a bishop
  - imprinting of an indelible spiritual character
  - all of the above
- \_\_\_\_\_ 24. Which of the following is *untrue* about those who have been civilly divorced from a living spouse and have remarried without an annulment?
- They are still members of the Church.
  - They should educate their children in the faith.
  - They should attend Mass and listen to the Word of God.
  - They may receive the Eucharist.
- \_\_\_\_\_ 25. Who are children's first teachers of the faith?
- parents
  - grandparents
  - catechists
  - godparents



## Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

### Column A

- \_\_\_\_\_ 26. The word used when a man joins the order of deacons, priests, or bishops.
- \_\_\_\_\_ 27. The Head of the Church.
- \_\_\_\_\_ 28. A priest receives the fullness of Holy Orders when he is ordained as this.
- \_\_\_\_\_ 29. One who is to be ordained.
- \_\_\_\_\_ 30. One who has received the ministerial priesthood through the Sacrament of Holy Orders.
- \_\_\_\_\_ 31. A group of priests from a diocese, who are around the bishop to help him and advise him.
- \_\_\_\_\_ 32. One who is ordained for service and ministry but not for ministerial priesthood through the Sacrament of Holy Orders.
- \_\_\_\_\_ 33. This biblical book has traditionally been seen as a metaphor for God's covenantal love for his people.
- \_\_\_\_\_ 34. In addition to the characteristics of being a permanent, lifelong contract between a man and a woman in which they commit themselves to care for each other and to procreate and raise children, this is an essential characteristic of marriage.
- \_\_\_\_\_ 35. In addition to the family, the other central institution that must be supported and strengthened.

### Column B

- a. ordinand
- b. priest
- c. Song of Songs
- d. marriage
- e. exclusivity
- f. bishop
- g. ordination
- h. deacon
- i. *presbyterium*
- j. Christ



## True or False

Circle “T” if the statement is true or “F” if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- |   |   |  |       |
|---|---|--|-------|
| T | F | 36. The greatest role model of service for ordained ministers in the Church is <u>Jesus, the Good Shepherd</u> .   | _____ |
| T | F | 37. One who intends to be ordained to the priesthood in the future is a <u>permanent deacon</u> .  | _____ |
| T | F | 38. The Church’s declaration that the marriage bond of a couple is null and void is called <u>annulment</u> .  | _____ |
| T | F | 39. The family is the <u>presbyterium</u> because, as a community of grace and prayer, it fosters growth in human virtues and practice in Christian love.                      | _____ |
| T | F | 40. In the Rite of Ordination, each new bishop receives <u>the Book of the Gospels</u> as a sign of his call and authority to teach the truth and to proclaim the Word of God. | _____ |

## Essay

Respond to one of the following prompts in complete sentences.

- A. How is the call of the ministerial priesthood related to the common priesthood of the faithful?
- B. How is the priest ordained in Holy Orders authorized to act in the person of Christ?
- C. What is free consent, and why is it so important to the bond of marriage?



## Unit 5 Test Answer Key

**The Sacraments at the Service of Communion****Multiple Choice**

- |      |       |       |       |
|------|-------|-------|-------|
| 1. c | 8. a  | 15. b | 22. a |
| 2. b | 9. c  | 16. b | 23. d |
| 3. a | 10. b | 17. a | 24. d |
| 4. c | 11. b | 18. d | 25. a |
| 5. a | 12. c | 19. c |       |
| 6. d | 13. a | 20. d |       |
| 7. c | 14. d | 21. c |       |

**Matching**

- |       |       |
|-------|-------|
| 26. g | 31. i |
| 27. j | 32. h |
| 28. f | 33. c |
| 29. a | 34. e |
| 30. b | 35. d |

**True or False**

36. T  
 37. F – transitional deacon  
 38. T  
 39. F – domestic church  
 40. T

**Essay**

*Responses will vary but should include some of the following points:*

- A. How is the call of the ministerial priesthood related to the common priesthood of the faithful?

We all share, through Baptism, in “the common priesthood of the faithful.” Yet springing from this baptismal call is another participation in Christ’s priesthood, the ministerial priesthood of priests and bishops. This priesthood helps all of us to fulfill our baptismal call. This ministry serves the People of God in the name of Christ and represents Christ within the community of the Body of Christ.



B. How is the priest ordained in Holy Orders authorized to act in the person of Christ?

By the anointing of the Holy Spirit and the character of Holy Orders, the priest is authorized to act in the person of Christ. He is consecrated to preach the Gospel, to guide the People of God, and to celebrate the liturgy of the Church as a priest of the New Covenant. Even though he is assigned to a particular ministry in a diocese, mission, or parish, he in fact shares in the universal mission of Christ, to preach the Gospel to the ends of the Earth. It is especially at the Eucharist, in the assembly of the faithful, that priests fulfill their priestly office; for at the Eucharist, acting in the person of Christ, they make present again the one sacrifice of Christ's offering himself for all.

C. What is free consent, and why is it so important to the bond of marriage?

If free consent is lacking on either side, there is no valid marriage bond. To be free when expressing consent means (1) not being under any constraint (coercion or pressure, even if subtle), and (2) not being barred from marriage by any natural or Church law. Where there is constraint, or obstacles to free and full consent, there is no valid marriage bond. This is one reason why the Church requires a period of preparation before the Sacrament of Matrimony, often with some kind of assessment to determine a couple's readiness. Free consent is very important to a faithful and fruitful marriage.



APPENDIX 1

# Leading Art Studies

## LEADING ART STUDIES

Many of the chapters in the student book end with a full-page image of a work of religious art. These images are to be used as learning opportunities to engage the students in reflecting on the chapter, leading to deeper understanding of the content. But knowing how to “read” a work of art requires skill and practice! Here are two methods that will help your students engage with religious art.

### Preparation for Both Methods

To begin, identify a piece of art connected to your religious topic or theme. In many chapters, we have already identified one art piece. The chapters in the student ebook contain an extra visual feature, some of which could be used for additional art studies. You might also search the internet for a painting that your students are most likely familiar with, preferably one that depicts a biblical scene that has already been studied in class (e.g., *The Creation of Adam*, by Michelangelo [Genesis 2:4–7]).

Next, identify some basic facts about the work of art to share with the students. Or, you could have the students research this information. Often background on the art can be found on the website where you found the image or through an internet search. If it is a modern piece of art, you can sometimes contact the artist directly—they are often very happy to tell you about their art piece.

Some basic facts to begin with could include:

- the title of the piece
- where the piece is located (for example, a museum or church)
- who the artist is
- when (approximately) it was created
- what medium was used to create the piece (i.e., oil, pen and ink, fresco, marble)

### Method 1: Basic Art Study

If you are going to use an art study for only a part of a class, you might follow this process.

1. **Ask** the students to examine the art for a few minutes in silence to make initial observations.
2. **Draw** their attention to the specific details of the artwork using questions such as these:
  - Compare the biblical story to the art. Is it accurate? What is missing? What has been added?
  - What are the facial expressions, and what do they reveal about the emotions of the people in the art piece?



- Notice postures, gestures, and stances reflected in body positioning. What do they tell us about the attitudes of the people depicted?
  - How would you describe the mood of the image? Notice color, shapes, forms, textures, and lines.
  - How does the image use light and shadow? In other words, what dramatic emphasis is created by the artist's use of light and shadow?
  - How does the image depict the passage of time? For example, is it like a snapshot of a single moment, or is it like a storyboard, depicting many moments at once?
  - Notice the objects depicted in the painting, both the ones that seem central and the ones that seem peripheral or hidden.
  - What do you think the artist wants us to focus on?
3. **Discuss** the symbolism in the art using one of the following means:
- Share with the students a list of symbols and their meanings that you have compiled in advance.
  - Ask the students to research the symbolic meanings of people, objects, colors, and gestures that have significance in the Christian context. You may need to guide the students through their research by offering examples of Christian symbols commonly found in art. For example, a palm branch of victory carried in someone's hand or arm often indicates that the person is a martyr.

## Method 2: Advanced Art Study

If you really want to go deep in engaging the students in an art study, you might take most of a class period and possibly make it a written assignment using any combination of steps from this process:

1. **Ask** the students to examine the art for a few minutes in silence to make initial observations.
2. **Draw** their attention to the specific details of the artwork using these questions:
  - Who is represented? Who is left out?
  - What topic did the artist consider important enough to make a painting of it?
  - When was the artwork made?
    - Does it represent the artist's era or another time? Or is it a combination of the two?
    - Does it depict real time or sacred time (the time of eternity or Heaven or prayer)? Or is it a combination of the two?
  - Where is the action taking place? Is it inside or outside? Is it in some faraway place or where the painting was made?
  - Why was it painted? Why did the artist choose this topic?

3. **Share** the following remarks to help guide the students in uncovering the culture and the religious beliefs and practices of the people at the time the art was created:
  - The community in which an artist lives and worships influences that artist. The artist is also affected by family, upbringing, and social, political, and economic factors.
  - If an artist created a painting at the request of a patron, that piece of art will likely reflect something about the patron.
  - When an artist makes a painting, he or she includes some details intentionally just because that is the way things are done at that time in that place.
4. **Continue** by asking the students to research pertinent questions on the religious, political, economic, and social beliefs and practices that might have influenced the artist.
  - Religious Questions
    - What was this community's understanding of God?
    - What was this community afraid of?
    - Did this community experience a lot of suffering? How did they understand suffering?
    - Did this community experience a lot of evil? How did they understand evil?
    - What gave this community joy?
    - How did this community express love?
    - How did this community understand salvation?
    - What was the relationship between this community and creation?
  - Political Questions
    - Who was in power at the time, and who was not?
    - How was political power exercised (money and influence, arms and fighting, and so on)?
    - How did the people without power feel about those who had it?
    - How did the people with power feel about those without? (Did they even think about them?)
    - How much freedom to speak their minds did average people have?
    - Who had basic political rights, and who did not?
    - Did the Church have political power? If so, in whose favor did it exercise that power?

- Economic Questions
  - How were artists paid? Who paid them?
  - Who had money, and who did not?
  - What economic opportunities were available to which people?
  - What was the economic and political agenda of the person or institution that paid the artist?
  - What economic structure does the painting try to communicate?
  - Did the Church have economic power? If so, in whose favor did it exercise that power?
- Social Questions
  - How were ethnic minorities viewed and treated?
  - How were people of other religions viewed and treated?
  - How were children viewed and treated?
  - How were women viewed and treated?
  - How much did the Church influence social relationships within the family, village, city, and so on?
  - Were people formal and polite or casual and coarse?
  - Did groups exhibit different social norms? How was the society split?

#### Teacher Note

You may want to go through the steps of each method yourself, to familiarize yourself with the two processes before choosing one and leading it with your students.

## Resources

- Christian symbols and their meanings:  
[www.fisheaters.com/symbols.html](http://www.fisheaters.com/symbols.html)
- Finding Christian art: [www.smp.org/resourcecenter/resource/2866/](http://www.smp.org/resourcecenter/resource/2866/)
- *Beyond the Written Word: Exploring Faith through Christian Art*, by Eileen M. Daily (Saint Mary's Press, 2005)

APPENDIX 2

# Methods Resources

Name \_\_\_\_\_

## Using the Whip-Around Method

### A Quick and Participative Assessment Tool

The whip-around, as described here, is based on a technique developed by Jack Conklin, PhD, and is designed to provide a quick assessment of what students have learned in a class period or segment of a class. The technique serves several functions: helping students to recall significant facts, allowing student comments to serve as review for the rest of the class, and, as an active learning event, waking students to awareness and getting their minds in gear. The idea is to call on every student, in random order, to answer a question (or short series of questions), making sure every student has a chance to respond.

### The Process

At the end of a class or information session (or when changing the topic or activity in a lesson), each student is asked to quickly respond to one of these prompts:

1. State one thing that they have just learned.
2. Answer one of three questions written on the board. (The teacher chooses the question, but the students prepare on paper for all three.)
3. Name one question or concern they have about the material. One student answers, then the question is whipped to the next student (the teacher calls on another student at random), and then the next, until all the students have had the opportunity to respond. It's that simple.

The following hints may prove helpful as you begin:

- Have the students write down responses to the prompts in advance, so that the more introverted students will be able to read their answers.
- It is always good to allow students the option to "pass." This is a technique designed to keep all the students engaged.

### The Rules

1. The answers must be short.
2. Everyone should respond as quickly as possible.
3. All answers are accepted.
4. Everyone participates.
5. No "editorial comments" about other people's statements (except when the teacher corrects blatant errors; otherwise, even the teacher should not comment).
6. Whip-around should happen before changing topics, before breaks, or at the end of class.

### Response Guide

You might want to provide a chart with the following response initiators when you first use this method. After the first three or four times, this will likely not be needed anymore. Soon enough, students will be able to whip around the room in just a few minutes.

- I now know that . . .
- I learned . . .
- I was reminded of . . .
- I was surprised to learn that . . .
- I feel (an emotional response is given) because I now know . . .
- This makes me conclude . . .
- I discovered that . . .
- I remember that . . .
- "Pass" with a return for an answer or comment.
- "Piggyback" on someone else's comment (with an addition of my own).



# Using the Think-Pair-Share Method

## The Purpose of the Think-Pair-Share Method

Frank Lyman, EdD, a former professor of education at the University of Maryland, developed the think-pair-share method to engage all students in reflection on a question before holding a class discussion. First, the teacher asks the students to think about a question independently, either in writing or through quiet reflection. Then the students pair up and share their thoughts with each other. Finally, the students discuss the question as a class.

Lyman's method addresses two issues that teachers commonly encounter. The first is that some students rarely raise their hands to answer a question, while others regularly raise their hands before the majority of students have had enough time to think about the question. Think-pair-share provides all students with time to think about the question both individually and with a peer before offering their thoughts to the whole class.

The second issue teachers often face is that some students feel much more comfortable than others sharing their ideas with the whole class. The think-pair-share method allows students to share their ideas with a peer before the class discussion. The practice of sharing their thoughts one-on-one may make students more comfortable discussing their ideas with the whole class.

## The Think-Pair-Share Method in Steps

1. Explain the think-pair-share method ahead of time if the students are unfamiliar with it.
2. Ask the students a question, writing it on the board if necessary, and give them a time frame for considering it. Allow about 30 to 60 seconds for this step; provide a longer time period if the students will be writing down their thoughts.
3. Arrange the students in pairs and direct them to explain their thinking to each other. Give them several minutes to complete this step. Remind the students to be respectful speakers and listeners during the process.
4. Bring the students' attention back to the larger class. Repeat the original question and invite the students to share their responses. Give as many pairs as possible the chance to share their thoughts. After the pairs are done sharing, continue discussing the question as a class.



# Using the Barometer Method

## The Purpose of the Barometer Method

The barometer exercise is a great way to spark classroom discussion by leading students to take a stand (quite literally) in response to a statement or question about a text. Besides encouraging the students to explore their critique of the text more deeply, the barometer method illustrates the range of opinion in the classroom, providing a springboard for further discussion.

In this exercise, the students consider a statement or question that relates to a particular text. (For example, a statement relating to Genesis, chapter 3, might be, "Adam and Eve were equally responsible for the Fall.") The students read the text (or listen as you read it), then stand between two signs representing opposite positions on the statement (e.g., "Agree" or "Disagree") at a point that reflects their own opinion. When the exercise is over, the class comes together to discuss the statement or question in light of the text.

## Materials You Will Need to Prepare Ahead of Time

- a statement or question you would like the students to share their opinion about
- copies of a short story, article, or document that relates to the statement you will be making (one for each student)
- two signs, one with the word *Agree* in large letters and the other with the word *Disagree* in large letters (depending on your topic, other terms may work better)
- a roll of masking tape

## The Barometer Method in Steps

1. Post the "Agree" and "Disagree" signs on the wall some distance apart. Prepare a "yes or no" statement or question that you want students to consider as they read or listen to the text.
2. Distribute the copies of the story, article, or document. (Alternatively, read the text aloud to the students and then skip to step 4).
3. Instruct the students to read the text silently and allow 5 to 10 minutes for them to do so.
4. Ask the students to form an opinion regarding the statement or question. Do they agree or disagree with the statement in light of the text?
5. Encourage the students to stand anywhere between the two opinion signs, indicating the degree to which they agree or disagree with the statement. (For example, a student who feels completely neutral about the statement or question may stand in the middle between "Agree" and "Disagree.")
6. Invite four or more students standing in different places to explain the reasons for their position.
7. Once these students have shared, ask all the students to return to their seats. Lead the class in a discussion of the document in light of the statement or question.



# Acknowledgments

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The quotations on the unit 3 handout "What Does the Eucharist Ask of Us? Reflecting on the Words of Saint Oscar Romero" (TX006803) are from *The Church Is All of You: Thoughts of Archbishop Oscar Romero*, compiled and translated by James R. Brockman (Minneapolis, MN: Winston Press, 1984), pages 39, 86, 10, 90, 99, 77, 105, and 110. Copyright © by the Midwest Province of the Society of Jesus. Used with permission.

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## Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition

Unit 1 Handout "The Church's Liturgy: God's Work through Human Hands" (TX006762)

1. Cf. Paul VI, *Evangelii nuntiandi* 63–64.
2. Cf. *Lumen gentium* 23; *Unitatis redintegratio* 4.

"Unit 2 Test" (TX006788)

1. *Lumen Gentium* 11

Unit 5 Handout "Statements from the *Catechism* on the Sacraments at the Service of Communion" (TX006831)

1. Cf. *Lumen gentium* 10 § 2.
2. Cf. *John* 20:21–23; *Luke* 24:47; *Mattthew* 28:18–20.
3. Cf. *Presbyterorum ordinis* 2; 15.
4. Cf. *Genesis* 1:27; *1 John* 4:8, 16.
5. *Genesis* 1:28; cf. 1:31.
6. Cf. *Gravissimum educationis* 3.
7. Cf. *Familiaris consortio* 28.